

CERTIFICATE OF INCORPORATION
of
UNITED CHRISTIAN ADVANCE COUNCIL OF ALASKA

We, the undersigned, namely,

of full age, citizens of the United States of America, desiring to associate ourselves for benevolence, charitable, educational, religious and missionary purposes, as herein~~a~~fter provided, under and pursuant to the provisions of Sub-Chapter III, Chapter XVIII of the Code of Law for the District of Columbia, hereby CERTIFY as follows:

FIRST: The name or title by which such an association, hereby incorporated (hereinafter referred to as the Council,) shall be known in law is "UNITED CHRISTIAN COUNCIL OF ALASKA."

SECOND: The term for which the Council is organized shall be perpetual.

THIRD: The particular business and objects of the Council are to act as the agent of benevolent, charitable, educational, religious and missionary societies and organizations (hereinafter referred to as Cooperating Bodies) desiring to unite and cooperate in rendering Christian service by means of evangelistic, ^{educational,} social and medical work among the peoples of Alaska, to carry on such work and to that end to receive and make use of such funds and other property, real and personal, as may be given to it by will or otherwise, or as may be transferred to it by said Cooperating Bodies, or by any other body or person at any time, and from time to time.

FOURTH: The control and management of the affairs and property of the Council shall be vested in the trustees who shall constitute the Council. The number of said trustees for the first year of the

Council's existence shall be fifteen, (subject to enlargement or diminution of their numbers as hereinafter provided). Their names are:

Two (2)

representing the Methodist Episcopal Church;

Two (2)

representing the Presbyterian Church in the United States of America;

Two (2)

representing the Metlakatla Christian Mission;

Two (2)

representing the Congregational-Christian Church;

Two (2)

representing the Moravian Church;

Two (2)

representing the Baptist Church;

Three (3)

at large, to be chosen by the Council

FIFTH:

Five (5) shall hold office until March 1, 1938, or until their successors are elected as hereinafter provided.

Five (5) shall hold office until March 1, 1939, or until their successors are elected as hereinafter provided.

Five (5) shall hold office until March 1, 1940 or until their successors are elected as hereinafter provided.

SIXTH: Upon the expiration of the term of office of any of the persons hereinbefore named as trustees representing a Cooperating Body, or their successors, (or upon their ceasing to be trustees by reason of death, resignation or otherwise), their successors shall be elected from time to time by the Cooperating Body of which the retiring trustee was a representative, such election to be for a period of three years, or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms; provided, that the said Cooperating Bodies may at any time recall either of the persons representing them on the Council at that time, and may substitute another person as trustee in his place for the unexpired period of his term.

SEVENTH: By a vote of two-thirds of the Trustees of the Council at a regular meeting agreeing thereto and upon compliance with such requirements as said Council may prescribe, any other benevolence, charitable, educational, religious or missionary society or organization, in addition to those above mentioned may at any time affiliate with the then Cooperating Bodies and be given authority by the said Council to elect two additional trustees for such terms as said Council may determine, and thereafter, upon the expiration of their respective terms (or upon their ceasing to be trustees by reason of death, resignation or otherwise), to select from time to time their successors for a period of three years (or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms,) with power at any time to recall any such trustee and to substitute another person as trustee in his place for the unexpired period of his term.

EIGHTH: If at any time a Cooperating Body shall have signified by one year's notice its desire no longer to cooperate in the work of the Council, or if the Council shall decide by a two-thirds vote of its members that, because of failure to cooperate in and support the work of the Council or for any other reason, a Cooperating Body (whether one mentioned in Article Fourth or Article Eighth hereof) is no longer entitled to representation on said Council, thereupon said Cooperating Body shall cease to be affiliated in the work of the Council or to share in any/^{way} in its property and the trustees elected by it to said Board shall cease to hold office.

NINTH: The Council may from time to time, make, alter and amend the by-laws which, subject to the provisions herein contained, may provide for the place or places for holding meetings any place in the United States of America. Subject to the provisions herein contained, such by-laws may contain any and all further provisions which may be proper and suitable, and which the trustees may prescribe for the administration of the Council, the management, the regulation and control of its affairs and property, the election of its officers, and other matters pertaining to the accomplishment of its objects.

TENTH: The Council, subject to said Sub-Chapter, shall have power to accept and to hold real and personal property given, devised or bequeathed to it by will or otherwise, by any person whatsoever, or in any way given or transferred to it, provided that, except in cases where the terms of the gift, devise or bequest expressly prescribe, all of the funds and property of the Council shall, in case of its dissolution, become and be the property of, and vest severally in, the then Cooperating Bodies represented on the Council Board of Trustees, in such amount and in such proportion as said Trustees shall determine, to be used and administered by each of said Cooperating Bodies for the furtherance of its missionary work in Alaska or elsewhere, but subject, in the case of special trust funds, to the trusts in respect thereof.

IN TESTIMONY WHEREOF we have hereunto set our hands and
affixed our seals this _____ day of _____, 1937.

UNITED STATES OF AMERICA:
District of Columbia : SS.

On the day and year last above written before me the under-signed Notary Public within and for the District of Columbia, personally appeared before me

all of full age and residents of the United States of America, parties to the foregoing Certificate of Incorporation dated _____ personally known to me to be the persons who executed said Certificate and acknowledged the same to be their respective act and deed.

Given under my hand and seal this _____ day of _____, 1937.

Notary Public, D. C.

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THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA, PENNSYLVANIA

February 26, 1937

Dr. John Somerndike,
156 Fifth Avenue,
New York City, N. Y.

Dear Brother:

The enclosure is a purely preliminary proposal, contemplating the formulation of a mutually agreeable plan for closer co-operation by evangelical communions that foster missionary activities in the Territory of Alaska.

It is submitted as a suggestive statement of possibilities, for your consideration and reaction. In case there should be interest enough to justify the effort, this declaration of purpose could be followed by another document, incorporating the respective opinions of interested denominational representatives.

I sought to outline a procedure, based upon an elastic association of missionary agencies, that would enable us to undertake some interdenominational projects, without disturbing denominational prerogatives; also, that would facilitate plans for joint cultivation, promotion and, if and when deemed advisable, general supervision.

Should you be interested in the development of a more closely related, cooperative program of Christian service in Alaska, your early reply and suggestions would be greatly appreciated.

Cordially yours,



EDK/BG

March 2nd, 1937

Dr. E. D. Kohlstedt
1701 Arch St.
Philadelphia, Pa.

Dear Dr. Kohlstedt:

I have your letter of February 26th enclosing a suggested "Certificate of Incorporation of United Christian Advance Council of Alaska." It is a very interesting document. While I need not assure you that I am heartily in sympathy with any plan that may be put into practical operation looking toward closer cooperation of all the evangelical denominations that are carrying on missionary work in Alaska, it seems to me that it would be unwise to advance any plan of this kind now, in view of the fact that we are planning to hold conferences of the workers in Alaska a year hence. Such a project as you have in mind should, in my judgment, first be submitted to these groups for consideration and thorough discussion. Indeed, a movement of this kind would be very likely to succeed if it grew out of such discussions, and of the effort to solve our common problems in connection with the evangelization of the Alaska Territory, ~~and~~ as we shall discuss them when we all come together in 1938, I would not approve of circulating your document prior to these conferences. For reasons that are obvious, any effort to crystallize the sentiment or conviction of the workers in Alaska or of those who are interested in administering missionary work in that field prior to the conferences would be prejudicial to unbiased discussion in the conferences.

In connection with this proposal, there are, of course, certain questions as to whether it would be within the authority of our Board or of any of its representatives to agree to a proposal of this kind, without first submitting it to the denominational representatives who are competent to render judgment with reference to its legal status, so far as the Constitution of our Church is concerned. That is to say, it would first have to be determined whether the cooperating Boards could combine in the incorporation of the proposed council with prerogatives such as you have outlined

in your paper, within the legal structure of their respective denominational bodies and in relation to the ecclesiastical structure of which they are a part. It would seem to me that it would be advisable for the denominational representatives concerned in Alaska work to meet together to talk over the many implications of your suggestions before any further steps are taken, and certainly before any publicity is given to such a project.

For these reasons I shall keep your communication in confidence for the present.

With best wishes, I am

Faithfully yours,

JMS :PDS

The Church Extension Boards
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

287 FOURTH AVENUE, NEW YORK

ERNEST M. HALLIDAY, D. D.,
GENERAL SECRETARY

WILLIAM T. BOULT,
TREASURER

FRANK F. MOORE,
ASSISTANT TREASURER

April 5, 1937.

Rev. J. M. Somerndike, D.D.,
156 Fifth Avenue,
New York City.

Dear Dr. Somerndike:

In view of the possibility of the organization of "The United Christian Advance Council of Alaska" to act as a joint administrative agent of cooperating boards, I think that it might be best for us to await further developments in that direction before taking any action regarding the subject matter of Mr. Glasse's letter to you of February 28th last. In other words, if there is a possibility of our developing a joint program, I think that our board would be quite willing to continue its interest in the Douglas field.

Please let me hear from you further as matters develop and I likewise will undertake to keep you informed.

Yours very sincerely,

Ernest M. Halliday

EMH/E

JOHN L. MYERS, M.D.
BEN L. MYERS, M.D.
WILSON ALEX MYERS, M.D.
DAVID R. BRADEN, M.D.
RALPH R. MYERS, M.D.

TELEPHONE
VICTOR 3925
VICTOR 3926

Myers Clinic

815 SHUKERT BUILDING
1115 GRAND
KANSAS CITY, MISSOURI

April 30, 1937

John L. Myers
Dr. John M. Somerndike
156 Fifth Avenue
New York, N. Y.

Dear Dr. Somerndike:

I have some information regarding the proposed "United Christian Council of Alaska".

I am a stranger to you so that you may pardon me if I say that I am a Presbyterian Elder, belong to Presbyterian family lines, of large numbers, and long affiliations, and I spent ten years in Alaska where I was in close contact with many of the missions and missionaries.

Though you doubtless have been in Alaska, perhaps you may be interested in the opinions of others regarding this proposed project.

Personally, I am strongly for it, as I am for the unification of all Christian efforts. I believe the laymen of Alaska would favor the unification of the church people, especially where their creeds, and forms of worship already have frank similarities. In fact my first knowledge of this movement came from a layman in Alaska who urged that I take an interest in it.

This movement has several phases which merit support:

1. It will unify the religious possibilities of a people already too sparse to permit of a really forensic program, if divided into several units.

2. It will lend dignity, and admiration in the eyes of the non-church going portions of communities, for the ability of Christians to do what they preach--that is work together in harmony and in love.

3. It will command the respect of thoughtful and business-minded people of the community, and inspire their financial cooperation, though they may never attend church programs themselves--a

2. Dr. John M. Somerndike

help which has always been considerable, and the loss of which has always been hurtful to the status of the church in Alaska, for it is an illustration of the fact that "they who are not against us are for us".

4. It would lighten the financial burden of the laity in Alaska, and incidentally of the laity in the states, and would enable the religious programs of Alaska much earlier to become "self-supporting"--which, I am sure, would be a real joy, satisfaction and inspiration of the people of our Northland.

5. Incidentally all these things would be a great example to the native peoples of Alaska, many of whom observe the forms without knowing the spirit of factional denominationalism. The natives constitute about one-third of the whole population of Alaska, and are constantly watching the white people for an example of "the good life".

For ten years I was a member of a church in Alaska in which Baptists, Congregationalists, Methodists, Lutherans, and Presbyterians were happily associated in their religious work. It was a practical demonstration, rather in advanced degree, of the present proposition of coordination. I believe this project is practical, workable, and desirable. It would be a great aid, and an inspiring example, for a great church like the Presbyterian to take an early lead in such a unification program. I would be happy if you would give the cause every favorable consideration, and the fullest possible support.

Thanking you for your patience with so long a letter, I am,

Very sincerely,


B. L. Myers

BLM:MM

May
7th
1937

Dr. B. L. Myers,
1115 Grand,
Kansas City, Mo.

Dear Doctor Myers:

Thank you very much for your letter of April 30th. I am very grateful for the frank and emphatic way in which you have presented your reasons for greater unification of the work of the evangelical churches in Alaska. We are planning to have some conferences next year which will be attended by the representatives of the various denominations, and it is hoped that out of these conferences something will develop along the line of your suggestions.

Faithfully yours,

JMS:BH

BISHOP ERNEST G. RICHARDSON
PRESIDENT

EDWARD D. KOHLSTEDT
EXECUTIVE SECRETARY

WILLIAM J. ELLIOTT
TREASURER

THE BOARD OF HOME MISSIONS
AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET PHILADELPHIA, PA.

May 14, 1937

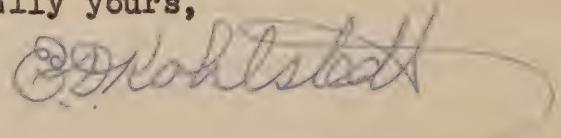
Dr. John M. Somerndike,
156 Fifth Avenue,
New York City, N. Y.

Dear Dr. Somerndike:

You will be interested in the enclosures, in view of our previous correspondence concerning the proposal to organize a United Christian Council of Alaska.

It is my very sincere hope that the Presbyterian Church, U. S. A., which for the past sixteen years has been so satisfactorily identified with a similar, exceedingly fruitful, although far less elastic interdenominational missionary enterprise in Santo Domingo, may choose to join us in effecting the organization of the above mentioned Council.

Cordially yours,



EDK/BG

encls.

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA, PENNSYLVANIA

May 14, 1937

Hon. H. C. Strong
Judge J. W. Witten
Dr. E. M. Halliday
Dr. B. L. Myers
Mrs. W. H. C. Goode

Dear Friends:

Enclosed herewith, please find another copy of our proposed United Christian Council of Alaska Certificate of Incorporation, with the several suggested additions and emendations submitted to date, noted thereon.

At your early convenience, I shall welcome any further modifications which you may deem to be advisable, before retyping this document in its final form, for use if and when we are ready to take action.

Presumably the actual incorporation of said Council may now as well wait until September, by which time certain pending personnel and policy adjustments, particularly affecting the cotrustees of the William Duncan Estate, can probably be cleared.

With best wishes, and assuring you of my utmost cooperation in behalf of Christian unity in practice as well as principle, both in the Territory of Alaska and elsewhere, I am

Sincerely yours,

E. D. Kohlstedt

EDK/BG

encl.

CERTIFICATE OF INCORPORATION

of

UNITED CHRISTIAN COUNCIL OF ALASKA

Benjamin L. Myers

We, the undersigned, namely, Ernest M. Halliday, ~~JAMES XXXX Witten~~ and Edward D. Kohlstedt, of full age, citizens of the United States of America, desiring to associate ourselves for benevolence, charitable, educational, religious and missionary purposes, as hereinafter provided, under and pursuant to the provisions of Sub-Chapter III, Chapter XVIII of the Code of Law for the District of Columbia, hereby CERTIFY as follows:

FIRST: The name or title by which such an association, hereby incorporated (hereinafter referred to as the Council), shall be known in law is "UNITED CHRISTIAN COUNCIL OF ALASKA."

SECOND: The term for which the Council is organized shall be perpetual.

THIRD: The particular business and objects of the Council are to act as the agent of benevolence, charitable, educational, religious and missionary societies and organizations (hereinafter referred to as Cooperating Bodies), desiring to unite and cooperate in rendering Christian service by means of evangelistic, educational, social and medical work among the peoples of Alaska, to carry on such work and to that end to receive and make use of such funds and other property, real and personal, as may be given to it by will or otherwise, or as may be transferred to **deed, lease agreement or otherwise, by** it, by/said Cooperating Bodies, or by any other body or person at any time, and from time to time.

FOURTH: The control and management of the affairs and property of the Council shall be vested in the trustees who shall constitute the Council. The number of said trustees for the first year of the Council's existence shall be nine, (subject to enlargement or diminution of their numbers as hereinafter provided). Their names are:

Two (2)

representing the Congregational-Christian Church (Home Missions Agencies);

Two (2)

representing the Metlakatla Christian Mission (William Duncan Estate);

Two (2)

representing the Methodist Episcopal Church (Home Missions Agencies);

Three (3)

at large, to be chosen by the Council

The signers her of shall be the first trustees at large and each shall hold office as may be determined at the first regular meeting of the council for one, two and three years respectively, or until their successors are elected.

provided.

Three (3) shall hold office until June 1, 1939, or until their successors are elected as hereinafter provided.

Three (3) shall hold office until June 1, 1940, or until their successors are elected as hereinafter provided.

SIXTH: Upon the expiration of the term of office of any of the persons hereinbefore named as trustees representing a Cooperating Body, or their successors (or upon their ceasing to be trustees by reason of death, resignation or otherwise), their successors shall be elected from time to time by the Cooperating Body of which the retiring trustee was a representative, such election to be for a period of three years, or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms; provided, that the said Cooperating Bodies may at any time **recall** either of the persons representing them on the Council at that time, and may substitute another person as trustee in his place for the unexpired period of his term.

SEVENTH: By a vote of two-thirds of the Trustees of the Council at a regular meeting agreeing thereto and upon compliance with such requirements as said Council may prescribe, any other benevolence, charitable, educational, religious or missionary society or organization, in addition to those above mentioned, may at any time affiliate with the then Cooperating Bodies and be given authority by the said Council to elect two additional trustees for such terms as said Council may determine, and thereafter, upon the expiration of their respective terms (or upon their ceasing to be trustees by reason of death, resignation or otherwise), to elect from time to time their successors for a period of three years (or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms), with power at any time to recall any such trustee and to substitute another person as trustee in his place for the unexpired period of his term.

EIGHTH: If at any time a Cooperating Body shall have signified by one
written year's/notice its desire no longer to cooperate in the work of the Council,
or if the Council shall decide by a two-thirds vote of its members that,
because of failure to cooperate in and support the work of the Council or
for any other reason, a Cooperating Body (whether one mentioned in Article
Fourth or Article Eighth hereof) is no longer entitled to representation on
said Council, thereupon said Cooperating Body shall cease to be affiliated
in the work of the Council, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~, and the
trustees elected by it to said Board shall cease to hold office.

X In either case, any and all property rights affected by its withdrawal
shall be submitted to the Board of Trustees of the council, whose
decision and determination thereof shall be final.

America. Subject to the provisions herein contained, such by-laws may
contain any and all further provisions which may be proper and suitable, and
which the trustees may prescribe for the administration of the Council, the
management, the regulation and control of its affairs and property, the
election of its officers, and other matters pertaining to the accomplishment
of its objects.

TENTH: The Council, subject to said Sub-Chapter, shall have power to
accept and to hold real and personal property given, devised or bequeathed to
it by will or otherwise, by any person whatsoever, or in any way given or
transferred to it, provided that, except in cases where the terms of the
gift, devise or bequest expressly prescribe, all of the funds and property
of the Council shall, in case of its dissolution, become and be the property
of, and vest severally in, the then Cooperating Bodies represented on the
Council Board of Trustees, in such amount and in such proportion as said
Trustees shall determine, to be used and administered by each of said

Cooperating Bodies for the furtherance of its missionary work in Alaska or elsewhere, but subject, in the case of special trust funds, to the trusts in respect thereof.

IN TESTIMONY WHEREOF we have hereunto set our hands and affixed our seals this _____ day of _____, 1937.

UNITED STATES OF AMERICA :
District of Columbia : SS.

On the day and year last above written before me the undersigned
Notary Public within and for the District of Columbia, personally appeared
before me

all of full age and residents of the United States of America, parties
to the foregoing Certificate of Incorporation dated _____
personally known to me to be the persons who executed said Certificate and
acknowledged the same to be their respective act and deed.

Notary Public, D.C.

June
8th
1937

Rev. E. D. Kohlstedt, D.D.,
1701 Arch St.,
Philadelphia, Pa.

Dear Doctor Kohlstedt:

I have given consideration to your letter of May 14th, enclosing the proposed "Certificate of Incorporation of the United Christian Council of Alaska". I am still of the opinion that it is unwise to launch this project until after we have held our conferences with the Alaska workers. However, you must have excellent reasons for pushing the matter through now.

Since the work of the Presbyterian Church in Alaska is greater in volume than that of all the other evangelical denominations in that Territory, and since we would have by far the largest stake in the United Christian Council in the event of our Board's approval of the plan, it seems to me that it is important that I should have an opportunity to confer with you quite at length with reference to the various provisions of this "Certificate of Incorporation" before I bring the matter to our Board for its consideration.

I would appreciate it if you would let me know whether you will be coming to New York any time within the next month or so, when I could arrange for a conference with you to discuss this matter in detail.

Faithfully yours,

JMS:BH

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE
METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA, PENNSYLVANIA

June 30, 1937

Dr. E. L. Myers,
Shukert Building,
Kansas City, Missouri.

Dear Dr. Myers:

It is a privilege to report a very satisfactory conference with Drs. E. M. Halliday and John M. Somerndike, of the Congregational and Presbyterian Home Mission Boards, in New York City, yesterday. We had an extended, sympathetic discussion of our respective and interlocking denominational missionary interests in the Territory of Alaska.

In addition to a mutually agreeable clearance with Dr. E. M. Halliday relative to joint Congregational-Methodist projects at Nome, Juneau and Douglas, as well as Valdez, which is to be the headquarters for our Joint Marine Mission, we took time to discuss Metlakatla matters and the implications of our proposed United Christian Council of Alaska, in detail.

While both Drs. E. M. Halliday and J. M. Somerndike are cordially committed to the principle and practice of Christian cooperation and church comity, Dr. Somerndike emphasized certain handicaps to be reckoned with by Presbyterian General Secretaries in determining debatable issues, concerning which there may be sharp differences of opinion between them and local Presbyters, who mean well but, like many of us, are sometimes shortsighted.

In any case, Drs. Halliday, Somerndike and I share the convictions, and are personally wholeheartedly committed to the procedures, noted below:

1 - Administrative as well as denominational loyalty to the principle and practice of Christian cooperation and church comity in the Territory of Alaska, as elsewhere.

2 - Early organization of an interdenominational United Christian Council of Alaska, in accordance with the provisions outlined by my recently submitted Certificate of Incorporation.

3 - Cordial cultivation of the various evangelical missionary agencies, at work in Alaska, in behalf of their identification with the above mentioned United Christian Council.

4 - Unification of all Metlakatla missionary activities and interests, plus provision for an adequately trained and experienced interdenominational leadership.

We are, of course, mindful of certain factors that, temporarily at least, must be considered and may retard developments: human nature, time element, personal prejudice, but are convinced that these and kindred barriers can be broken down by careful, constructive procedures, saturated with spiritual emphasis.

Dr. Somerndike informed me that he had approved and his Board had granted an appeal for \$2,000 toward the building of a Presbyterian Manse in Metlakatla, but he agreed to request a reasonable delay in the launching of that project in view of these developments, plus our consideration of a similar project which he felt should be consummated; also he agreed to recommend to the Alaska Presbytery, favorable consideration of our invitation to identify Presbyterianism with our United Christian Council of Alaska, as well as of the proposal to merge Metlakatla missionary activities, but it is satisfactory to him for us to proceed with an early organization and incorporation of the Council as contemplated.

Examination of the laws of Illinois, relative to the formation of non-profit corporations, reveals provisions whereby three or more persons, who are citizens of the United States "may make, sign and acknowledge before any officer authorized to take acknowledgments of Deeds in this State, and file in the office of the Secretary of State, a certificate in writing in which shall be stated the name or title..... by which such corporation.....shall be known, the location of the business office of the corporation by street and number, the particular business and object for which it is formed, the number of its trustees, directors and managers, which shall not be less than three, and the names and addresses of the trustees, directors and managers for the first year."

A certificate is received from the Secretary of State and this is recorded in the office of the Recorder of Deeds for the County in which the principal place of business is located. Annual meetings may be held either in or out of the State in accordance with the provisions of the By-Laws. The Directors need not be residents of the State of Illinois. An annual report must be filed with the Secretary of State, the cost of which is \$1.00.

In accordance with our understanding in Kansas City on June 21, therefore, I suggest that we have a meeting of the William Duncan Estate Trustees in Chicago on Saturday forenoon, July 10 at 9 A. M. (Daylight Time), in the Morrison Hotel, where I shall make a room reservation. We can then complete the organization and incorporation of the United Christian Council of Alaska if deemed advisable, following further consideration of the several involvements, and attend to any other matters of immediate moment.

With best wishes, I am

Cordially yours,

EDK/BG

Copies to Judge Witten,
R.C.Strong Mrs. Fruell

G.Kohlschmidt

July
7th
1937

Rev. E. D. Kohlstedt, D.D.,
1701 Arch Street,
Philadelphia, Pa.

Dear Doctor Kohlstedt:

Thank you for sending me a copy of your letter of June 30th to Dr. B. L. Myers.

I fear that your statement of my reaction to your plans for the incorporation of the United Christian Council of Alaska is somewhat too optimistic. I am definitely committed to the policy of "denominational loyalty to the principle and practice of Christian cooperation and church comity in Alaska as elsewhere". However, I am not correctly quoted in your statement that I am "whole-heartedly committed" to the "early organization of an interdenominational United Christian Council of Alaska in accordance with the provisions outlined in my (your) recently submitted Certificate of Incorporation", because I have no such authority.

It seemed to me that I made my position quite clear in our conversation at luncheon last Tuesday. In the first place, I doubted the wisdom of incorporating the proposed Council now. I cannot but feel that it is much better to postpone that step until our conferences next summer, and until each denomination represented in Alaska has had an opportunity to consider it carefully. Further conversation revealed the reason for your desire to launch the enterprise and incorporate now - namely, the situation at Metlakatla, in all its implications with reference to the Duncan Estate, etc. After careful inquiry on my part as to the administrative implications of your proposed Council, I was assured by you that its incorporation involved no changes whatever in our present policies or polity in the administration of our Presbyterian work in Alaska. I was assured also that if our Alaska Presbyteries voted to join the proposed Council, it would be for the purpose of promoting the interests of comity and cooperation, imposing no obligation upon them either ecclesiastically or administratively which would effect or change in any manner their present relation to our Board, or interfere in any way with the full exercise of their ecclesiastical prerogatives. I then said that with these understandings, I would present your plan to our Alaska Presbytery for consideration at its meeting in September with an expression of my approval of its general objectives.

Since this was and is my attitude toward your plan, I prefer that you refrain from quoting me in letters or in any published articles, as having "whole-heartedly committed" myself or our Board or our Alaska Presbyterian constituency to the "early organization" of the Council in the form which you have prepared in the "recently submitted Certificate of Incorporation". I will do exactly what I agreed to do - namely, to write to the Chairman of our National Missions Committee of the Alaska Presbytery, enclosing a copy of your proposed "Certificate of Incorporation" and informing him of my conversation with you and Dr. Halliday. I will make it clear (though it is quite unnecessary) that since our Board is committed to the principles of interdenominational comity and cooperation in all

our mission work, we should encourage every effort to give a realistic interpretation to those principles in all our relations with other denominations. I will reiterate the assurances which you gave me that the adoption of the plan by our Alaska Presbyteries will not interfere (1) with the continued exercise of all their privileges and prerogatives in the maintenance of our present work and in the enlargement of our present program when and if the Presbytery and the Board may desire to project such enlargement or extensions; (2) with the extension of our Presbyterian work in any part of Alaska which is now allocated as the Presbyterian Church's responsibility; (3) with the continued supervision of our work by the Presbytery and the Board; and (4) with the continued functioning of our Alaska Presbyteries ecclesiastically and administratively in cooperation with our Board, in all matters pertaining to the details of our Presbyterian program, personnel, equipment, and support, as the final court of authority.

I thought that I had made it quite clear to you and to Dr. Halliday that I had no authority as a Board Secretary, to direct any Presbytery, under the Constitution of our Presbyterian Church, in any matters pertaining to the churches under its ecclesiastical jurisdiction. I can only advise, recommend, and present my own point of view and that of the Board, when the Board has taken an official action. This matter has not yet been presented to our Board, and for that reason I cannot now inform our Alaska Presbytery as to the Board's attitude toward your plan.

I have written thus at length because I felt it necessary after reading your letter to Dr. Myers, to reiterate my position as I stated it to you and Dr. Halliday, and to save both you and me from any possible embarrassment or misunderstanding which might arise from any quotation in letters or in public utterances or articles of the statements in your letter to Dr. Myers, so far as they commit me or our Board to your plans.

I am quite convinced that we should proceed in an orderly, patient, and well-considered manner in this whole matter, and as I clearly stated in our conversation, I am of the opinion that the interests of interdenominational comity and cooperation will be jeopardized by any appearance of undue haste in obtaining the full concurrence of the local and national denominational bodies. In view of the fact that the volume of Presbyterian work in Alaska exceeds that of all the other evangelical bodies, it is quite natural that a proposal of this kind, inaugurated by minority interests, should be carefully studied in its specific provisions and in all its wide implications. I made it clear to you that I would not assume to commit our Presbyteries in Alaska or our Board to the provisions of your Certificate of Incorporation until such a study and analysis had been made by the bodies which have the authority to take official action. It is quite possible that it may be necessary before our Presbyterian interests would vote to unite in your plan, to supplement your Certificate of Incorporation by a detailed statement of agreement between the denominations concerned, regarding their continued autonomous status and future action with reference to the development of present work and any extension of work into new territory already allocated as Presbyterian responsibility.

I will write to the proper representative of our Alaska Presbytery, as I agreed to do, and I will express my approval of the objectives of your plan. I will ask that the Presbytery study the provisions of your Certificate of Incorporation and discuss them thoroughly; and I will invite them to refer to us any questions which will arise out of their discussion concerning articles which may need amplification or interpretation. This is as far as I committed myself in our conference. Because such questions will undoubtedly arise, it would have been much better - as I have clearly stated to you in previous letters - to have postponed the launching of these proposals until our Alaska conferences are held next summer. I am therefore presenting the matter to our Presbytery now in the manner

indicated above, in deference to your desire for its immediate consideration.

Since we met last Tuesday, I have been studying the records of the history of our Metlakatla mission and acquainting myself with the background of that situation. I will frankly say that the results of my studies make it very doubtful whether the proposal to unite the Duncan congregation and our Presbyterian congregation can prevail. The local opposition will be too strong, and I fear that the mere proposal will stir up local factional feeling that will be hurtful to both churches. I believe it would be a much wiser course to propose instead of a merger of the two churches, that the officers of the two congregations be brought together to discuss the question of organizing themselves into a local Council (not incorporated) for the purpose of developing a common program of Christian worship and service for the entire village, to unite in an aggressive attack upon the evils which are inimical to the work of the two churches, and to formulate plans for the inauguration of a community week-day program which will minister to the needs of all the different age groups, spiritually, socially, and physically. If they can work together happily and understandingly for a few years in such a program, with help from the Church Boards, merging the two congregations will doubtless be accomplished without the revival of old animosities which undoubtedly will result from any present pressure so to do.

I will ascertain the reaction of our Alaska Presbytery's Committee to the postponement of our manse project in Metlakatla, as was suggested at our luncheon conference, but I am not at all hopeful in view of what I have learned about the local situation, that they will agree. I will keep you advised.

With kind regards, I am

Faithfully yours,

Dictated by Dr. Somerndike
but signed in his absence.

JMS:BH

MORRISON HOTEL

James B. McCahey and Thurlow G. Essington, Trustees
Leonard Hicks Managing Director

CHICAGO

july 9, 1937

Dear Mr. Somerudike:

Thank you for your explanatory July 7 letter, which I shall read to the group that meets here tomorrow, in order to correct my "too optimistic" statement to Mr. B. G. Myers.

Permit me to assure you that, whatever action we may decide upon at tomorrow's meeting, neither you nor the Presbyterian church will be directly or indirectly involved.

With best wishes, I am

Cordially yours,
E. Kohlsaat



July
16th
1937

Rev. Ernest M. Halliday, D.D.,
287 Fourth Ave.,
New York, N. Y.

Dear Doctor Halliday:

Representatives of our Presbytery of Alaska have sent me newspaper clippings informing me of the activities of Dr. Torbett, Secretary of the Methodist Home Mission Board, who is in Alaska and who is promoting a movement to build a new church at Douglas. He has informed the people that the sum of \$1000 insurance money collected when the Congregational church on Third Street burned, will be available for a new building which will be under the auspices of the Methodist Church, and that the Methodist minister in Juneau will have charge of the Douglas work as an out-station. This definitely turns the work in Douglas over to the Methodists. I am wondering whether you have agreed to this.

I am a little sorry that this matter is being pushed by Dr. Torbett, who to say the least is most untactful in the way he approaches field problems. He has estranged our Presbyterian people in Alaska, and has made them very suspicious regarding the activities of the Methodist denomination. He has been in Ketchikan and has proclaimed to the people there great news about "the big Methodist advance program".

You can readily understand how difficult it is going to be for me to win the cooperation of our ministers in southeastern Alaska to the plans of the United Christian Council under these rather unfortunate conditions that have been created by the tactlessness of our Methodist friends. I feel perfectly certain that the response of our Presbyterians in Alaska is going to be very cool toward the United Christian Council project in view of these situations to which I have referred. Indeed, I greatly fear that it is going to be difficult to develop any enthusiasm among our Presbyterian missionaries and other workers toward the proposed conferences next year if this spirit of determination to dominate the whole situation in Alaska on the part of the Methodist representatives continues to manifest itself in the way in which it has already confused and stirred our Presbyterian brethren. Our men feel very much aggrieved because of the rehabilitation of the Methodist church in Juneau, and the present attempt to take over Douglas seems to be nothing more or less than a strong competitive effort which is entirely out of harmony with the comity declarations to which our Methodist leaders have constantly declared themselves to be definitely committed.

I have done everything possible to keep our Presbyterians in Juneau in a happy frame of mind about the rehabilitation of the Methodist church there, but the activity of Dr. Torbett in taking over responsibility for Douglas as a Methodist point seems to clearly indicate that the Congregationalists have abdicated and the Methodists are going to enter into a competitive campaign to dominate the Juneau and Douglas situation, and to make it difficult for our Presbyterian church in Juneau to do the work that ought to be done.

Frankly, it is quite obvious that there are inconsistencies in the whole situation which make it very difficult for me to make any progress in cooperating in your plans. On the one hand we are advocating comity and even going so far as to talk about merging our respective Protestant interests, but while we are doing this our Methodist friends are demonstrating a spirit exactly the opposite in connection with this Douglas-Juneau situation.

I am writing this to you simply for the purpose of bringing the whole picture before you and in order that you may understand the difficulties that are being placed in my way in cooperating with your United Christian Council for Alaska.

I question also whether the activities of the Methodists in Douglas are warranted without any action of the Home Missions Council in approving the entrance of the Methodists into that field.

Faithfully yours,

JMS:BH

July
27th
1937

Rev. Ernest M. Halliday, D.D.,
287 Fourth Avenue,
New York, N. Y.

Dear Doctor Halliday:

The disquieting effect upon our Presbyterians in Alaska of the announcements of the Methodist representative, Dr. Torbett, regarding the establishment of what now appears to be a new Methodist church in Douglas, toward which your Board is reported as contributing \$1000 insurance money on your old building, has prompted me to write a frank statement of the situation to Dr. Kohlstedt, of which I enclose a copy. The question is asked: "Is it not in accord with the comity principles to which the evangelical denominations are committed, to clear with other denominations represented in the area, any action in which one denomination withdraws from a given field in favor of another denomination?" Another question that arises is: "Is it not customary in cases where a denomination withdraws from a given field to consider the prior right of the stronger denomination in the area, to take over the responsibility thus relinquished?"

It is not quite clear to our Alaska Presbyterians, why they were ignored in setting up the plans for a new church in Douglas when ours is by far the stronger denomination in the Juneau area, and especially since we had already extended our work beyond Douglas to Auk Lake. I find it difficult to explain to our Alaska Presbytery just why the Douglas field was turned over - as it now appears - to the Methodist denomination without any consultation or agreement such as is usually obtained in such situations, with our Presbyterian representatives. The plans for the United Christian Council of Alaska did not, as I understood them, set aside the normal operation of our comity agreements and procedures.

If Dr. Torbett has been incorrectly quoted, and if the new church in Douglas is a United Protestant Church - not bearing the Methodist designation - it would be helpful, I think, if the plan for the now incorporated United Christian Council were given such publicity as would invite comment and constructive criticism on the part of all interests which may be affected by the operation of that new agency. I did not understand in my conversation with you and Dr. Kohlstedt that the proposed Council was intending to assume any "administrative" control of Alaska mission work such as you referred to in your letter of April 5th.

We should endeavor for the sake of our Alaska missionaries to give them the same clear pronouncement which you and Dr. Kohlstedt gave to me - namely, that the United Christian Council is being established for purposes of closer fellowship, unity of policy and program, and unified advance into unoccupied areas. The Douglas situation raises the question as to whether this new agency is to be used as a vehicle for the entrance of such denominations as may join it, to enter any field or area and establish a church without consultation or agreement such as is usually sought in such

cases, with other denominations having work in that area. It is to dispel any misgivings on this point that I advise a clear pronouncement from you and Dr. Kahlstedt representing the two denominations now included in this new incorporation. It is unfortunate that the Alaska Committee of the Home Missions Council had no opportunity to act upon this situation, and equally unfortunate that the plan of the United Christian Advance Council for Alaska could not have been discussed by that Committee before the incorporation was effected. What shall we say to our Presbyterians in Juneau in justification of the failure to confer with them concerning the entrance of the Methodists into Douglas?

I shall gratefully receive your counsel.

Fraternally yours,

JMS:BH

Rev. Edward D. Kohlstedt, D.D.,
1701 Arch Street,
Philadelphia, Pa.

July
27th
1957

Dear Doctor Kohlstedt:

I have received several letters from Alaska during the past week, the contents of which I feel I should share with you. They reveal a situation which threatens, I fear, the defeat of our hopes and plans for a closer unity of all our work of Protestant evangelization in the Territory.

It appears that your representative, Dr. Torbett, who is spending a good deal of time in southeastern Alaska, is reported to have made statements recently in Ketchikan and Juneau which have been given extensive newspaper publicity, relative to "a big Methodist advance" in that area. The launching of your new mission boat likewise has been heralded throughout the Territory as another indication of an aggressive movement to establish Methodism in all the towns of southeastern Alaska. You informed me quite specifically that your boat was intended for a ministry in western Alaska, so I am not disturbed about any appearance of competition in that regard. I do feel, however, that Dr. Torbett has been unwise in permitting the impression to be broadcast that his activities in setting up the new church in Douglas which was formerly a Congregational church, and the launching of the mission boat, are the first steps in a plan to establish new Methodist churches in southeastern Alaska.

You can realize how these newspaper reports have disturbed our Alaska missionaries. Our Presbyterian churches in southeastern Alaska are not ministering solely to natives. They have many white and mixed-blood members and can serve all types of people in their communities. We all know that there is no necessity for Methodist churches to be established in these communities. Up to this time we have had, as you declared to me, a splendid demonstration of comity in that area with only two places where there is any competition - namely, Ketchikan and Juneau - and in the latter place we thought that competition had been eliminated since your church was closed for an extended period.

Our Juneau Presbyterians were rather dismayed, as you know, with the re-opening of the Methodist church in Juneau, because it seemed to them to be a denial of the spirit of unified Protestant ministry which you have been advocating, and unnecessary in meeting the needs of that city. Many Methodists had found a satisfactory church home in our Northern Light Church, and it was realized that the re-opening of the Methodist church would divide the congregation without any compensating factors. They wondered why it was not better to continue their united efforts in strengthening the Northern Light Church rather than to divide its membership and impose upon the community the support of two churches both of which would have to struggle for existence - duplicating overhead and both appealing to the same constituency. Again, they felt that this step, as you will grant, was not exactly in accord with the policy which the Home Missions Council has been pursuing during the past two years or more through its Six-Board Comity Committee, in dealing with similar situations in the States.

Our Northern Light Church is sponsoring the new work at Auk Lake, as you know. Douglas is situated between Juneau and Auk Lake. It seemed when the Congregational church in Douglas burned, that the Congregational Board - which had no missionary stationed there - would look with favor upon our proposal to take over that field. It was the logical step from the point of view of comity. I wrote to Dr. Halliday, making that proposal, but he replied: "In view of the possibility of the organization of the United Christian Advance Council of Alaska to act as a joint administrative agent of cooperating Boards, I think that it might be best for us to await further developments in that direction before taking any action." Dr. Halliday stated further: "In other words, if there is a possibility of our developing a joint program, I think that our Board would be quite willing to continue its interest in the Douglas field." The information which now comes to us from Alaska indicates that the Douglas field has been turned over to the Methodist Church, and that the new church that is being organized in Douglas will be of the Methodist persuasion. This, of course, seems a little strange in view of the fact that the Methodist denomination had no stake whatever in Douglas. Why was this done without consultation and agreement with our Alaska Presbytery?

Dr. Torbett's declarations - which have impressed the newspapers at least with the idea that the Methodists have assumed the responsibility for Douglas (not a United Protestant church but a Methodist church toward which the Congregational Board is donating the insurance on their old building) - are raising questions in the minds of our Presbyterian brethren regarding the integrity of our comity relationships. One influential minister writes: "Is Alaska now going to be made the battleground of denominational competition?" Others are raising questions of similar import.

My purpose in writing thus frankly about the situation is to enable you to see how difficult it is going to be to give a satisfactory explanation of Dr. Torbett's activities in Douglas to our Presbyterian brethren. They are wondering why the Methodist Church has moved into Douglas when the natural step to have taken would have been to turn that field over to the stronger denomination in the adjacent city of Juneau - namely, the Presbyterian. They cannot understand this apparent disregard of the principles of comity which you and we have endeavored consistently to enforce in similar situations with which we have been dealing in the States.

I have given much earnest thought to the situation, and frankly I am troubled because of the unfavorable reactions which are bound to ensue and because of the deterrent effect of what has been done upon our desire for a closer unity in all our Protestant mission work in Alaska. The situation is difficult enough, with the new aggressiveness of the fundamentalist undenominational groups which must now be tactfully met and which undoubtedly will make some inroads upon our work in Alaska. It does seem to me that we who are in positions of administrative direction should exercise special care in every plan we make to assure our missionaries that we are carrying on in a spirit of mutual understanding and that we are unalterably committed to the application of the principles of comity in Alaska which we have so insistently advocated in the States.

Under the circumstances, I think it would be timely and most helpful in alleviating the misgivings of our Alaska missionaries, for you to send me some reassuring message which I will gladly relay to our Presbyterian brethren in southeastern Alaska. I am sure they would like to have a clear declaration of your Board's program for southeastern Alaska. They would like to have your official interpretation of Dr. Torbett's announcement of "a big Methodist advance", and they would like to know how that purpose can be accomplished without violating the principles of comity; also why the Methodist Church establishes itself in Douglas without a clear understanding with the Presbyterians who have at least equal rights there.

I hope you will see your way clear to write such a message for the sake of
the success of our mutual objectives for Alaska's evangelization.

With kind regards, I am

Fraternally yours,

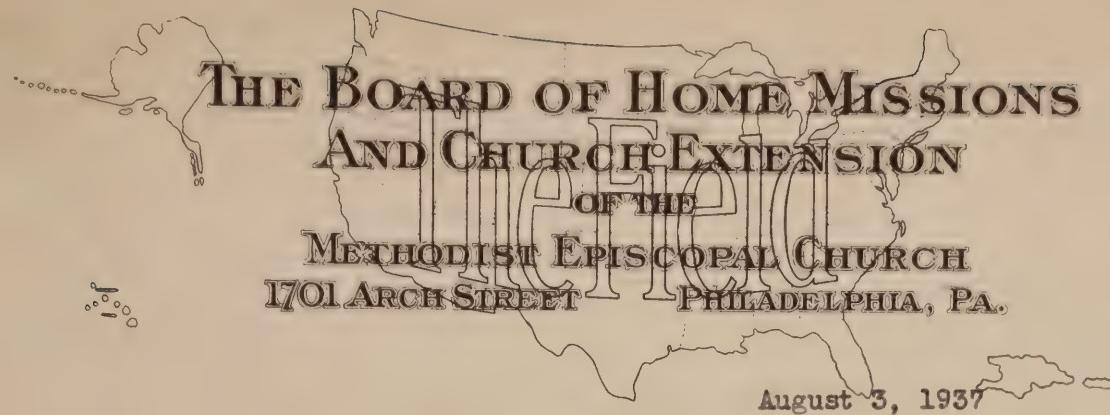
JMS:BH

cc to Dr. Halliday

BISHOP ERNEST G. RICHARDSON
PRESIDENT

EDWARD D. KOHLSTEDT
EXECUTIVE SECRETARY

WILLIAM J. ELLIOTT
TREASURER



Dr. J. M. Somerndike,
156 Fifth Avenue,
New York City.

Dear Dr. Somerndike:

Your July 27 letter, received en route, contains some surprising statements, which must have been prompted by impulse, rather than deliberative consideration.

First - You are needlessly disturbed by idle rumors and erroneous assumptions concerning the intentions of the Methodist Board of Home Missions and Church Extension in Alaska; it hasn't even occurred to us to establish new Methodist missionary centers in Southeastern Alaska. The Nome, Juneau-Douglas, and Valdez Parishes are to be joint Congregational-Methodist enterprises. Dr. Walter Torbet's survey of the situation at Douglas, where both the Congregationalists and the Methodists own property, was made at the request of Dr. E. M. Halliday, in order to ascertain the possibilities of our working together there, instead of establishing either another denominational Methodist or Congregational Church there.

You may recall it was on my motion that Auk Lake was allocated to the Presbyterian Church by the Home Missions Council, in response to your personal request. Douglas was a Congregational project, and, in case the way is open to make Juneau and Douglas a joint enterprise, where and how are we violating the spirit or letter of church comity?

Second - Your erroneous references to the Juneau situation amaze me, particularly in view of your acceptance of the documentary refutation of those same contentions at the last Annual Meeting of the Home Missions Council Committee on Alaska, and the fact that this data, prepared by your predecessor, is in your files, and stresses the advisability of continuing both, the Presbyterian and the Methodist Churches in Juneau, from which city we never withdrew, but were willing to do so at one time, conditioned by a reciprocal exchange adjustment proposal, involving Anchorage, with which you are also familiar, as well as with what happened at Skagway, years ago. Hence there is no need for further details.

Third - As to the Marine Mission, which is jointly sponsored by the Methodist Board of Home Missions, our Woman's Home Missionary Society, and the Congregational Board of Home Missions, with headquarters at Valdez, you were correctly informed that the Cook Inlet and Alaska Peninsula areas constitute the main field of operations for the mission boat, the "Susannah Wesley", but why should any one object to her making periodic calls at such Methodist points as Seldovia, Seward, Juneau, Ketchikan, Hyder, or even at Metlakatla, when requested to do so by the Duncan Estate Trustees

and the Metlakatla Christian Mission, which no one contemplates making a Methodist Mission, I assure you.

Third - In this connection, perhaps I ought to say that the three Duncan Estate Cotrustees, one of whom is Dr. B. L. Myers, a prominent Kansas City Presbyterian Elder, at their Kansas City meeting, several weeks ago, decided that, should the proposed unification of religious activities in Metlakatla be blocked by denominational overemphases, they have no choice except to put on an aggressive composite non-denominational program of charitable, social and religious activities, under the best equipped leadership available. In case that cannot be done, because of unchristian attitudes and unjustifiable hindrances, there may be only one other alternative: a complete severance of Duncan Estate relationships to Metlakatla and the investment of available Duncan Estate income elsewhere in the Territory of Alaska, in accordance with a specific authorization to that effect, provided for by the late William Duncan's will.

Please do not read into this communication anything but a spirit of earnest solicitude for the protection of things that matter most: Kingdom of God rather than denominational interests; the enrichment of socially and spiritually underprivileged and neglected areas of life, rather than any thought of denominational prestige.

With best wishes, I am

Cordially yours,

E. H. Kohlstedt
H.

P. S. I'll be back in Philadelphia by August 21, after which we must try to get together for a brotherly conference on all pending issues.

EDK:H

August
6th
1977

Rev. Edward D. Kohlstedt, D.D.
1701 Arch Street
Philadelphia, Pennsylvania

My dear Dr. Kohlstedt:

Your letter of August 3 addressed to Dr. Somerndike has arrived during his absence from the office on vacation. We shall therefore be obliged to hold it for his attention upon his return early next month.

Sincerely yours,

Secretary to Dr. Somerndike

R EW:ZY

People and Events

Jacob S. Payton, editor of the *National Methodist Press*, recently addressed the annual banquet of the Pittsburgh Methodist Union, at which nearly 500 were present.

Grace Church, Los Angeles, sponsored a theater party at the Mayan Theater, on July 30th, to see the Federal Theater Negro Players present Shakespeare's "Macbeth." There was a cast of 75.

Rev. Herman N. Beimfohr, conference director Wesley Foundations, has been asked by the president of the University Religious Conference to act as the chairman of the Advisers for the University Religious Conference at the University of California at Los Angeles for the coming year.

Rev. Gerald Kennedy, minister of Calvary Church, San Jose, Calif., was elected president of the San Jose Ministerial Association at its last meeting. He is in charge of the union services being conducted by the Protestant churches of the city in the Civic Auditorium. Mr. Kennedy was also guest preacher at First Church, San Jose, on Sunday morning, July 25th. In the evening he was the guest preacher at Mount Hermon.

Bethany Hall, which carries with it the honor of being the second oldest Protestant church now standing in Montana, and which is used as the social center on the *Sheridan* charge, is being painted and calcimined inside. The project is being sponsored by the Ladies' Aid, under the leadership of Mrs. Walter Hill. The Methodist church of Twin Bridges has been painted outside and calcimined inside, the cost of which has been paid in full. E. D. Swisher is pastor.

The Methodists of *Vancouver*, Wash., recently welcomed most heartily the new pastor of First Church, Rev. Fred C. Taylor, Mrs. Taylor, their son and daughter, and the new D. S., Rev. Ernest F. Harold, Mrs. Harold, and their three daughters. Over 250 persons attended the affair. There was a community sing, followed by greetings from representatives of various intra-church organizations, including the Order of Jason Lee, and by the Baptist pastor, who spoke for the local ministerial association. Decorations and refreshments augmented the evident spirit of fellowship. Our correspondent, Thomas E. Elliott, adds: "The whole program seemed to me to register a loud "Amen" for what the bishop and his cabinet did for Old Vancouver."

On Sunday, July 18th, at 5:00 p. m., the members and friends of the *Randsburg*, Calif., Community Church, gathered for the laying of the cornerstone of the new church. Rev. S. S. Sampson was in charge of the service, assisted by Rev. John Oval, pastor, and Rev. Harold Erickson of Trona. Miss Dorothy Scott, accompanied by Mrs. Blackman of Trona, sang beautifully. Miss Scott is the soloist at the Methodist Church at Van Nuys. A junior choir of the Sunday school sang "Building," the congregation joining in the chorus. The cornerstone was a gift of Mr. C. C. Jewell, chairman of the board of trustees, who has given much of his time and money for this building project. Following this service, all were invited to attend a pot-luck dinner in the Legion hall, and after dinner Howard Coppock of Inyokern gave a most interesting talk on "The Holy Land."

The July meeting of the *Retired Methodist Ministers' Association* of southern California was held in the South Hollywood Church, which is the "parish" church of the Pacific Old People's Home. The president, Rev. Dr. J. R. Clark, presided. Dr. W. E. Tilroe gave an erudite discourse on "Bibles." The other speaker was Dr. W. L. Y. Davis whose subject was, "What I Saw from My Back Yard." The poetry and gentle philosophy which grew out of this theme can easily be imagined, but to

be fully appreciated one should hear every sentence. Mrs. Roy L. Smith was the soloist. After the reading of the names of those who had died during the quarter, which included Bishops Oldham and Birney, Dr. Blakeslee offered prayer. Dinner was served in the beautiful new dining hall to 98 in addition to the 100 guests of the Home. After dinner the visitors were escorted through the two new buildings by the superintendent, Dr. C. E. Leitzell, who outlined the program for further expansion. All were impressed by the excellent equipment, the beauty of the furnishings and the home-like atmosphere throughout.

Mission Boat for Alaska

Through the generosity of missionary minded friends and the co-operation of the Board of Home Missions and Church Extension, we now have a fine Mission Boat for service in Alaska. After inspection by Dr. E. D. Kohlstedt and the writer of these lines, the "Helma II" was purchased in Seattle, June 14th, and was equipped for Alaskan service just as rapidly as possible and sailed for Alaska, June 22nd.

As soon as all government regulations can be observed, the name will be "The Susanah Wesley." The life boat is "The Epworth." The Epworthians of the Vancouver District contributed the money for the purchase of a life boat and chose this name.

The Mission Boat is Diesel powered, electric lighted and has electric anchor hoist, search-light, refrigerator, and suitable berths for from nine to 12 people, and makes ten or eleven miles per hour with ease. The cost of fuel for engine and stove will be about four cents per mile.

Necessity for and service of the Mission Boat:

All Southeast Alaska is allocated to the Methodist Episcopal Church.

Boats are the only means of travel.

In Southwest Alaska, the geographical groupings of population imperatively demand four great larger parishes:

The Aleutian Islands Parish, centering at Unalaska.

The Bristol Bay Parish, centering at Dillingham.

The Shumagin Islands Parish, centering at Unga.

The Cook Inlet Parish, centering at Selidovia or Homer.

The Mission Boat is essential if we are to have any adequate ministry to these great Parish Groups. It will help conserve

the fine work done for years in the Jesse Lee Home, both at Unalaska and at Seward. Through its use workers can be brought together in little groups and trained for service on the various islands, and religious institutions be maintained.

The Mission Boat is also valuable for the transportation of missionaries and for service in connection with the hospital at Seward and the Jesse Lee farm at Homer.

Some things we need:

A radio on the boat.

A Communion Set.

The Holy Communion has not been administered in this field by Methodists for fifty years. This important part of Church Life must not be neglected. This received great emphasis by the Greek Orthodox Church and we can hardly convince people that we are a church if we fail to administer the Sacraments.

A folding organ that we can use in cannery halls and school houses in the worship services.

Suitable Gospel Song Books that some church does not need.

The American Bible Society is furnishing us Bibles for distribution. The Board of Education is putting Sunday school literature at our disposal. Cannot some kind friends furnish us with these other things we so badly need?

This is written on board our boat as we sail to the far northwest on dangerous seas, to minister to people long neglected. We seek to follow the Compass, the Wind of God and the leading of the Divine Spirit, using all the powers we have to adjust ourselves to the situations here in America's Last Frontier. Write us at Seward, Alaska.
—WALTER TORBET.

CLASSIFIED ADVERTISEMENT

WANTED—Elderly woman, good health, capable, institutional experience, desires position as supervisor of department in western institution—culinary preferred. Moderate salary. References. Address Box 6, care ADVOCATE.



Summertime Religion

Suttle Lake Institute

UP IN the mountains of Central Oregon, on July 12th, one hundred and fifty-four students, faculty members, and chaperons registered for a week of fun, fellowship, and inspiration at the Suttle Lake Epworth League Institute. Sixteen Leagues were represented. Under the deanship of the Reverend Dean C. Poindexter, D. D. (Dean Dean), the Institute carried out the theme "Life to the Full." Four courses each period for four periods made a well-balanced morning program of instruction. In the afternoon swimming, boating, hiking, horseback riding, horseshoes, and soft ball provided recreation enough for everyone. The high point of inspiration for most came in the evening as the group listened to the moving address of Rev. Roy A. Fedje, pastor of the church at Hood River. His series of sermons, portraying man's search for God and God's search for man, presented a real challenge; and many young people responded by dedicating or rededicating their lives to God. On two evenings the address was followed by a very effective worship service presented by Rev. and Mrs. Jesse W. Bunch, using slides of famous Christian paintings. Each day came to a happy ending around the campfire under the direction of Dr. John Casteel. Among the events which will be long remembered was the evening when the faculty and preachers, in comic attire, waited tables and furnished the entire group with all-day suckers. The most impressive feature was the Communion Service Saturday evening. In groups of five or six, the Instituters knelt at the foot of a lily-covered cross in the woods. A light directed on the cross made it stand out beautifully in the darkness, while flashes of lightning illuminated the sky at frequent intervals and the distant thunder seemed to come as the voice of God. Truly the Presence was there. Repeaters have agreed that the spirit of the 1937 Institute was unusually fine and wholesome.—H. B.

Wood River, Ida., Institute

THE seventeenth annual session of the Wood River Institute brought into camp in the Sawtooth National Forest for

the week of July 12th close to 300 persons, of whom 204 were registered as students. The grounds contain a large wooded and open area bounded by Little Wood River and hills, and is ten miles from Ketchum, Idaho, where the famous Sun Valley development is taking place. Representatives from 21 churches of the Eastern District, Idaho Conference, maintained individual camps spread out widely over the large area.

The institute this year was one of those creative experiences where a student body on its honor and a faculty and leadership experienced and equipped built from day to day a happy and profitable week of life. The organization of a "comradeship of the safety-line" lifted the whole camp to high hours of inspiration and dedication. At the Sunday morning communion service 117 intelligent and sincere commitments were registered, using the 12-point decision card of the Epworth League. Nineteen diplomas and 80 certificates were issued for class work.

Leaders of courses were District Superintendent Dr. W. H. Hertzog, President W. F. Shaw of Gooding College, Rev. Leroy Walker of Buhl, Rev. C. I. Andrews of Burley, Dr. C. M. Donaldson of Idaho Falls, Rev. Albert Martin of Jerome, Rev. Carl Davidson of Wendell. The last and Dr. Hertzog led a sizeable group of older young people in "graduate" study. Rev. George Roseberry of Rupert, in addition to his other work, acted as manager in the absence of W. R. Stearman of Boise. Rev. Irvin S. Motz of Filer made an excellent registrar, substituting at the last minute for Mrs. J. D. Crawford of Aberdeen. Mrs. George L. Watt of Buhl filled the office of dean of women with grace and efficiency. Dr. Raymond S. Rees of Twin Falls was dean.

D. V. B. S.

Rev. E. L. Fisher writes: "We finished our Daily Vacation Bible School at Marysville, Calif., with an enrollment of 60, then went up to Hammonton, a small mining town nearby, and had an enrollment of 41. The schools were enthusiastically received and supported."

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"That fellow," said a college professor of a certain student, "puts up a good bluff, but there is nothing to him. Open the front door and you are in his back yard!"—Christian Science Monitor.

The Christian alternative to communism, fascism, and competitive capitalism is the co-operative movement, declares Dr. M. A. Dawber, of the Methodist Board of Home Missions, in an article in the May issue of the Annals of the American Academy of Political and Social Science.

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TULLY C. KNOLES

President

Sept.
9th
1937

Rev. Edward D. Kohlstedt, D.D.,
1701 Arch Street,
Philadelphia, Pa.

Dear Doctor Kohlstedt:

I found your letter of August 3rd awaiting me upon my return to the office. I am a little disappointed that your letter does not provide more satisfactory answers to the questions which I raised in my letter of July 27th; but possibly when we meet at some time that may be convenient to you within the next few weeks, we may be able to talk the matter through in a more satisfying way.

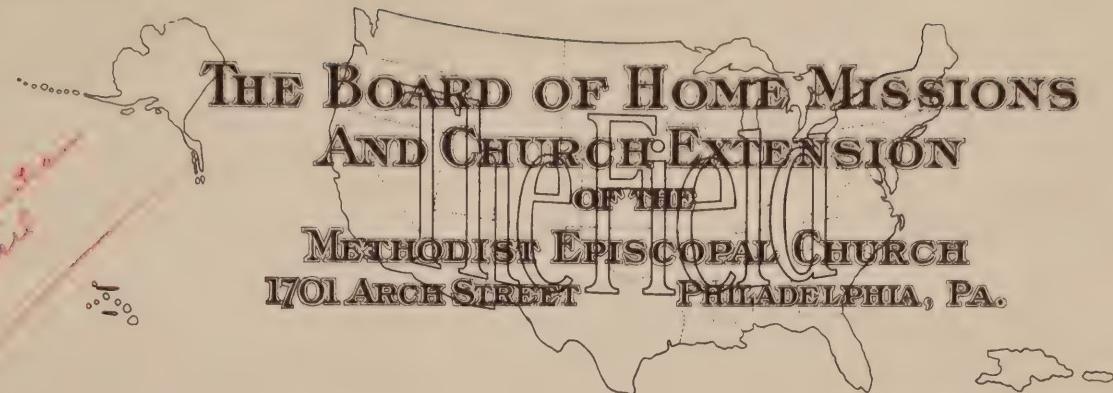
Referring to the third paragraph in your letter, in which you remind me that the project in Douglas is to be a joint Methodist and Congregational project, I would like to call your attention to the fact that I have clippings from the Juneau newspapers - some of which I sent to Dr. Halliday - in which Dr. Torbet is quoted as having declared in meetings held in Juneau that the new enterprise at Douglas was a Methodist work.

With reference to your fourth paragraph regarding the reopening of your Juneau church, I wish to say that while my predecessor, Dr. Montgomery, did make the statement that in his judgment both the Presbyterian and Methodist churches should continue in Juneau, the fact remains that your church was practically discontinued over an extended period, being closed and having suspended all services - many of the members having found a satisfactory church home in our Northern Light Presbyterian Church, which is just a block away from the Methodist church. These people were quite opposed to the reopening of your Methodist church. They thought, as we do, that it was quite unnecessary; and if the situation is to be judged on the same basis as we judge comity situations here in the States, there would be no question whatever that they were right.

I am satisfied that your mission boat is intended primarily for use in connection with your Methodist stations at Seldovia and Seward. Of course, no one can object to the boat going to Juneau, Ketchikan, and Hyda, where you have Methodist churches. I do not quite see what relation the operation of this boat would bear to any work which the Duncan Estate trustees may wish to have performed at Metlakatla, unless of course the Metlakatla church is to be taken under Methodist sponsorship.

I received word from Alaska that one of our Presbyterian native workers - Gibson Young - has been invited by representatives of your denomination to accept an appointment as young people's worker on a full year's appointment. He is now engaged in native work under our Board on a nine months' basis. What does this mean?

Faithfully yours,



September 21, 1937

Dr. John M. Somerndike,
156 Fifth Avenue,
New York City, N. Y.

Dear Dr. Somerndike:

Supplementing our previous correspondence on the subject, permit me to share with you the following excerpts from a September seventh communication by Dr. Walter Torbet, our Western representative:

"That letter of the Presbyterian Secretary is very surprising.

"(a) I was not at Metlakatla and when the pastor there called me I did not go to the telephone, but simply told my host to say that it would be impossible for me to visit Metlakatla.

"(b) There never was any intimation made by me that we were entering new fields in southeast Alaska. I have given no write up of the Mission Boat, except a few brief statements to the Seattle Times when they came to the boat to take a picture. Bishop Lowe had a write-up in Seattle papers, but I did not see it. I did send statement that was published in the Advocate.

"Regarding (b) above, the Pacific Advocate for August 5th, 1937, in a short article by Dr. Torbet has: 'All Southeast Alaska is allocated to the Methodist Episcopal Church.' As the original typed copy of this in our files (copy also in your files) has this 'Southwest' it is apparently simply an error made somewhere along the line of the 'Advocate.'"

Trusting that this informational statement will relieve the tension of yourself and Alaska representatives concerning our plans and purposes in that Territory, I am, with best wishes,

Faithfully yours,

EDK/BG

Sept.
22nd
1957

Rev. E. D. Kohlstedt, D.D.,
1701 Arch Street,
Philadelphia, Pa.

Dear Doctor Kohlstedt:

I have your letter of September 21st, the contents of which I have noted with much interest.

A recent letter from our missionary at Metlakatla gives us an interpretation of the situation there which differs somewhat from the impressions which I gained from you in our last conference in New York. Instead of the Duncan church being in a much more prosperous condition than our Presbyterian church in Metlakatla, it appears that the Duncan church is rather decadent and that our Presbyterian church is going forward under a program which seems to be enlisting the cooperation and support of the people. At a recent evening service in the Duncan church there were less than twenty-five in attendance, while the Presbyterian church on the same evening and at the same hour had an attendance of seventy-two, with no special attractions advertised and no particular inducements offered. Our Presbyterian church also has a fine working young people's organization.

I am also informed by our missionary that reports are being spread around Metlakatla "that Dr. Kohlstedt of the Methodist Church, who is a Trustee of the Duncan estate, is trying to tie up this church (the Duncan church) which up to this time has been an independent body, with the Methodist Board. Just what that may mean, who knows?"

This is simply for your information and does not require any answer.

Faithfully yours,

JMS:BH

Apr.
20th
1938

Rev. E. D. Kohlstedt, D.D.,
1701 Arch Street,
Philadelphia, Pa.

Dear Doctor Kohlstedt:

I have just received word from the Chairman of our Committee on National Missions of the Alaska Presbytery which comprises all of our Presbyterian churches and ministers in southeastern Alaska, informing me of the action taken at the meeting of that Presbytery on April 4th, relative to your proposals regarding Presbyterian participation in the United Christian Council of Alaska. Following is a copy of the action:-

"Replying to the Board of National Missions regarding the United Christian Council of Alaska, the Presbytery of Alaska in session at Angoon, April 4th, 1938, declares its position as follows:-

1. We wish to express our earnest desire for a higher degree of cooperation between the Christian denominations now working in Alaska and our prayer for their ultimate union.
2. We would gladly send representatives to a convention of all the Christian denominations now laboring within the bounds of our territory, to consider ways and means toward fuller cooperation and possible union.
3. We feel that the Certificate of Incorporation of the United Christian Council of Alaska is premature as a proposed basis for interdenominational cooperation and union."

Very sincerely yours,

JMS:BH

May 1938

Minutes of the First Annual Meeting of the United Protestant Conference of Southwest Alaska

This conference convened at Seward, Alaska, May 3rd, 1938, by common consent of those present to formulate an organization for the purpose of carrying on a cooperative, intensified movement for Christ in Southwestern Alaska. We met at the Jesse Lee Home at 10:30 A.M., May 3rd. The following ministers and missionaries were present:

Rev. Chas. T. Hatten	Methodist	Seward
Rev. A. J. Clements	"	"
Mrs. Chas. T. Hatten	"	"
Rev. Wm. A. McAdoo	Presbyterian	Anchorage
Rev. Ralph Peterson	"	Cordova
Rev. B. J. Bingle	"	Palmer
Mrs. A. J. Clements	Methodist	Seward (visitor)

It was suggested by Rev. Peterson of Cordova that Rev. Hatten be made Chairman and Rev. Bingle of Palmer, Secretary, since they had initiated the movement to get the group together. After a few remarks, the suggestion was accepted by common consent and Rev. Hatten took the chair.

Meeting was opened by prayer by the Chairman.

As Rev. Peterson had been asked to speak of church and mission work in the respective areas defined by the National Home Missions Council, he spoke on this topic, dwelling mostly on the work in the Prince William Sound and Copper River areas. Rev. Hatten then supplemented the discourse by telling of the work along the Aleutian Islands and the big need of work to be done in the Bristol Bay section. Certain resolutions were naturally presented which were referred to the Resolution Committee.

Meeting adjourned at 12 noon. Closed with prayer by Mrs. Hatten.

Tuesday - 1:30 P.M. Afternoon session opened with prayer by Rev. McAdoo.

The conference then again took up the discussion of the Aleutian Islands mission work. A letter was read from Rev. King of Unalaska. This letter stressed the following points:-

1. Handicap of work on account of the great distances.
2. One-third of the men of Unalaska go each summer to Bristol Bay and the Pribilof Islands for fishing and sealing. Mr. King expresses the hope that he might go into these fields with them, possibly this summer.
3. Mention is made of the 466 acres of land belonging to the mission and suggests possible uses of it.
4. Some of the Jesse Lee Home young folk and others are learning to come to the mission for help and guidance.
5. Mr. King stresses the deplorable situation as regards liquor. Deliberate attempts on the part of certain liquor dealers to deceive the Court as to the will of the people in the matter of liquor licenses.

As a result of our conference together, so far, a certain type of permanent organization was suggested and Rev. Clements, Rev. McAdoo, and Rev. Bingle were made a committee of three to draw up a plan for organization and present the same at Wednesday morning's meeting.

Meeting closed with prayer by Mrs. Clements.

The meeting on Wednesday morning opened at 10:00 o'clock with others who were eligible in attendance. Those present were:-

Rev. Clements	Seward
Rev. Hatten	Seward
Mrs. Hatten	"
Miss Bonney	"
Miss Geijsbeek	"
Miss Knapp	"
Miss Ard	"
Miss Thornton	"
Miss Coger	"
Rev. McAdoo	Anchorage
Rev. Bingle	Palmer
Rev. Peterson	Cordova

The meeting opened with prayer by Rev. McAdoo of Anchorage.

The minutes of yesterday's meeting were read and approved.

The Chairman then called for the report of the Constitution Committee: Rev. Clements, Rev. Bingle, and Rev. McAdoo. Rev. Clements gave the report. After the constitution was read as a whole and discussed, it was taken up seri-item for adoption:

1. Name - Motion made by McAdoo and carried that the name, UNITED PROTESTANT CONFERENCE OF SOUTHWEST ALASKA, be adopted.
2. Purpose - Article II dealing with purpose of the organization was made by Bingle and carried.
3. Membership - Motion was made by Mrs. Hatten and carried to adopt Article III on membership.
4. Officers - Motion was made by Peterson and carried to adopt Article IV on officers.
5. Committees - Motion by Miss Geijsbeek carried to adopt Article V on committees.
6. Rules of Procedure - Motion made by Peterson and carried to adopt Article VI on rules of procedure.
7. Quorum - Motion made by Bingle carried to adopt Article VII on quorum.

Recess at 12 noon to meet at 1:30 P.M.

Meeting opened at 1:40 P.M. Rev. Hatten in the chair. Rev. McAdoo lead in prayer. All were present as at morning session except Miss Ard.

Motion made by Rev. Clements to adopt the constitution as a whole, carried.

After discussion on by-laws, Rev. Bingle moved that the matter of total and specific territory allocations be referred to the Resolution Committee.

Motion made by Mrs. Hatten and carried that all members pay \$1.00 per year to defray expenses. The following paid: Rev. Bingle, Rev. Hatten, Mrs. Hatten, Rev. Clements, Rev. Peterson, Rev. McAdoo, Miss Knapp, Miss Geijsbeek, Miss Coger, Miss Ard.

Election of officers was the next item of business. Nomination was made by Peterson that Rev. Bingle of Palmer be the president for the coming year.

Motion made and passed that nominations be closed and that Rev. Bingle be elected, and it was done unanimously.

Motion made by Rev. Clements was passed that Rev. Riley, Baptist, of Kodiak, be made vice-president for the coming year.

Rev. Clements was then nominated for secretary-treasurer and motion was made by Rev. McAdoo and passed that nominations be closed and Rev. Clements be elected.

At this time the subject of a summer conference for young people was brought up. It was the hearty desire of all that such a conference be made possible for our young people and the Rev. Peterson made a motion to empower the Executive Committee to make provisions if possible for the same. Motion carried.

Letters were read from Mrs. Riley of Kodiak and Mrs. Alice Brimson, Executive Secretary of the Women's American Baptist Home Missionary Society, telling of their plans on Kodiak Island and expressing the desire for our friendly cooperation and that they were grateful for the new era in which denominations work together.

The resolutions were read by Rev. Peterson and unanimously adopted. (See resolutions) Motion made that we recess until 8:00 o'clock.

Meeting comes to order at 7:50 P. M.

Rev. Peterson presented further resolutions which were adopted.

Motion by Rev. Peterson that By-Law #1 relative to membership be adopted. Carried.

Minutes were then read and approved.

Rev. Bingle was conducted to the chair and by that simple ceremony he was installed into the office of the United Protestant Conference of Southwest Alaska.

Motion was made and carried to adjourn to the call of the Executive Committee after prayer by Miss Knapp.

B. J. Bingle, Secretary.
Chas. T. Hatten, Chairman.

Constitution and By-Laws
of the United Protestant Conference of South West Alaska

Article I - The name of this organization shall be known as the United Protestant Conference of South West Alaska.

Article II - The Purpose of this conference is: for Christian fellowship of the ministers and missionaries of the cooperating churches in Southwest Alaska; to study the work and needs of each respective area that the work may be intensified and be made more effective; to formulate a cooperative policy and program in order to raise the standards of the Protestant work in Alaska; and to recommend to the respective denominational Boards specific plans and programs to meet specific needs in Alaska.

Article III - Those eligible to membership in this conference shall be the pastors, missionaries, and heads of respective organizations and institutions of the Churches cooperating under the home missions comity agreements in effect in Southwest Alaska.

Article IV - The officers of this conference shall consist of a President, Vice-President, and Secretary-Treasurer, and ~~that~~ the term of office shall be for one year.

Article V - There shall be an Executive Committee composed of the officers of the conference. The duties of this Committee shall be: to set the time and place and plan the program of the conference meeting; to transact business between sessions of the conference; to conduct ballots by mail in order to decide issues when necessary; and to make recommendations to the annual meeting of the conference.

Article VI - A quorum shall consist of seven members, three of which must reside outside the place of meeting.

Article VII - Amendments may be made by a 2/3 vote after all registered delegates have been notified by mail of proposed changes before sessions of the conference.

Article VIII - Procedure shall be governed by Roberts' Rules of Order.

By-Laws

1. The members of the United Protestant Conference of Southwest Alaska shall consist of those eligible for membership who have signed the Constitution and By-Laws or a statement certifying that they have read them and are in hearty agreement with the purposes expressed and agree to attend sessions of the Conference when possible, and have paid the annual dues of one dollar. Only members who have shown an active interest per the above statement shall be entitled to vote.

UNITED PROTESTANT CONFERENCE OF SOUTHWEST ALASKA in initial session at Jesse Lee Home, Seward, Alaska, May 3 - 4, 1938.

RESOLUTIONS:

WHEREAS, the United Protestant Conference of Southwest Alaska is assembled for the purpose of interdenominational cooperation and fellowship, be it hereby resolved:

1. That we recognize the large place of the Jesse Lee Home in Alaska mission work inasmuch as it touches all of southwest Alaska and much of the new work being established by the Methodists along the Alaskan Peninsula, Shumigan Islands, and Bristol Bay (being built on the foundations already made through the Home), therefore we recommend the complete cooperation of the Women's Home Missionary Society of the Methodist Episcopal Church and the Board of Home Missions and Church Extension.
2. That the Alaska Mission of the Methodist Episcopal Church (1377-2-1) be made effective by being called in annual session (1218 - 1) (1936 Discipline of the Methodist Episcopal Church) by the Bishop of the Portland Area.
3. That a field worker be appointed for said Mission.
4. That the Methodist mission boat be stationed at Seward to complete the cooperation between the Jesse Lee Home and the Methodist churches from Valdez to Unalaska.
5. That a Presbyterian missionary-at-large be appointed.
6. That the closest cooperation possible be maintained between all mission schools, hospitals, homes, and the local pastors.
7. That the territories in this area be divided among the respective denominations as follows:-

Methodist - all the Kenai Peninsula south of Turnagain Arm, Alaska south and west of Tyonek including Tyonek, together with that portion of the Third Division adjacent to Bristol Bay, the Aleutian and Shumigan Islands, and joint operation with the Congregational Church at Valdez and Ellamar.

Presbyterian - all the area east of Ellamar to the boundary of the Third Division north to the divide of the Yukon and Copper River watershed; all the area north of Turnagain Arm tributary to the Alaska Railroad to Fairbanks, and the area along the Steese Highway to the Yukon River.

Baptist - Kodiak and Afognak Islands.

Congregational - joint operation with the Methodists at Valdez and Ellamar.

It is recommended that each denomination listed be responsible for the territory suggested, but that any agreement made in regards to National Comity by the Home Missions Council be strictly adhered to.

8. That the Mission Boards of cooperating churches be requested to aid in travel to and from the meeting of the conference.
9. That the Boards of the Methodist and Presbyterian Churches be requested to aid financially and otherwise in the conduct of a young people's summer conference or institute in this area.
10. That the temperance situation in Alaska needs the attention of the great Mission Boards of the Churches. We strive almost in vain to uplift the people through missionary efforts if we fail to grapple with the liquor situation. We are looking to our Executive Committee to lead us in coordination with all the forces of the Home Missions Council and the Boards of the Churches and all other interested organizations.
11. We express our gratitude for the spirit of Christian cooperation among the pastors and missionaries on the field and for the fine fellowship achieved at this conference. We are chagrined to admit our sorrow and disappointment that this same spirit of fellowship and cooperation does not always seem to exist between our Boards, and we pray that because of the heartbreaking needs of the field that all concerned will forget past differences and move forward together as one in hope and fellowship for Christian Alaska.
12. That we express our gratitude to the staff of Jesse Lee Home and to the Rev. A. J. Clements of Seward, for their splendid hospitality which has made our stay here so delightful.

Note: As the Rev. Riley, Baptist minister at Kodiak, was not able to be with us, we did not include a resolution concerning their mission work to the Baptist Board. We hope and pray, however, that their plans for intensive work might be immediately realized for the whole Kodiak Island group.

Alaska Conv 7-2

December 6th, 1938

Rev. Mark A. Dawber, D. D.
Home Missions Council
297 Fourth Ave.
New York, N. Y.

Dear Dr. Dawber:

For report to the Alaska Committee, I would like to inform you of the organization on May 3rd, 1938, of the United Protestant Conference of Southwest Alaska. This Conference was attended by representatives of the Methodist, Presbyterian, and Baptist denominations having work in western Alaska. They adopted a constitution and by-laws which provide that all pastors and missionaries working in southwest Alaska may be members of the Conference. They elected a President, Vice-President, and Secretary-Treasurer. Rev. B. J. Bingle, missionary at Palmer, was elected President of the Conference. They took action recommending the following allocation of territory in southwest Alaska:

"A. Methodist - all the Kenai Peninsula south of Turnagain Arm, The Alaska south and west of Tyonek, including Tyonek, together with that portion of the Third Division adjacent to Bristol Bay the Aleutian and Shumigan Islands and joint operation with the Congregational Church at Valdez and Ellamar.

"B. Presbyterian - all the area east of Ellamar to the boundary of the Third Division north to the divide of the Yukon and Copper River watershed, all the area north of Turnagain Arm tributary to the Alaska Railroad to Fairbanks and the area along the Steese Highway to the Yukon River.

"C. Baptist - Kodiak and Afognak Islands.

"D. Congregational - Joint operation with the Methodists at Valdez and Ellamar."

The following recommendations were adopted at this Conference:

"It is recommended that each denomination listed be responsible for the territory suggested but that any agreement made in regards to National Comity by the Home Missions Council be strictly adhered to.

"That the mission boards of cooperating churches be requested to aid in travel to and from the meeting of the Conference.

"That the Boards of the Methodist and Presbyterian Churches be requested to aid financially and otherwise in the conduct of a young people's summer conference of institute in this area.

"That the temperance situation in Alaska needs the attention of the great mission boards of the churches. We strive almost in vain to uplift the people through missionary efforts if we fail to grapple with the liquor situation. We are looking to our Executive Committee to lead us in coordinating all the forces of the Home Mission Council and the boards of the churches and all other interested organizations."

It will be of interest to the Alaska Committee to know that our Board contributed the sum of \$50 toward the establishment of a young people's conference in the summer of 1938. The conference was a great success. It lasted a week and fifty-eight delegates attended representing all the denominational mission stations included in this group. It would be quite in order for the Methodist and Baptist Board each to join with the Presbyterians in furnishing financial assistance for this young people's conference for the summer of 1939 on the basis of a budget of approximately \$150.

Will you kindly secure the Alaska Committee's approval to this allocation of territory?

Faithfully yours,

Oct.
19th
1939

O.K.
ew

MEMORANDUM FOR DR. KING

Today Dr. E. D. Kohlstedt, Executive Secretary of the Board of Home Missions of the Methodist Episcopal Church, and his western representative, Dr. Walter Torbet, conferred with Dr. E. Graham Wilson concerning some vital problems in Alaska which they desired to have brought to your attention. Dr. Wilson asked me to sit in on the conference.

The M. E. representatives wished first of all to voice their criticism of Mr. Bingle, who they claim is encroaching on their territory in southwestern Alaska (as allocated by the Home Missions Council) in the repeated visits he is making to Seldovia, Homer, and Kenai which are approximately one hundred miles from Palmer.

I assured both Dr. Kohlstedt and Dr. Torbet that Mr. Bingle had received no authority from this office to go into M. E. territory, and that he must have been ignorant of the fact that these points lay within their territorial allocation. When I stated that their criticism was unusually surprising in view of the recent letter which we received from Bingle extolling the fine spirit of cooperation which existed between the Methodists and Presbyterians in the Matanuska Valley as evidenced in the Young People's Conference held this past summer, Dr. Torbet admitted that Mr. Bingle's efforts in Seldovia, Homer, and Kenai had been unintentional. However, I believe it would be a good plan to talk this over with Mr. Bingle when and if he should come on to the States as indicated in his recent letter.

Dr. Torbet had the following suggestions to offer:

That the four major Protestant denominations working in Alaska - viz.: Presbyterian, Lutheran, Methodist, and Episcopalian - make a united effort to advocate:

1. The revision of the marriage law in Alaska Territory, which absolves the father of an illegitimate child from all legal responsibility. These illegitimate children, which are largely native or mixed-blood, in the majority of cases find their way to the orphanages and homes supported by the various religious bodies at work in the Territory.
2. The revision of the liquor law in Alaska by the introduction of the Swedish system which requires the licensing of every purchaser. It is believed that the liquor traffic would be greatly reduced among the natives if licenses were refused. If this were done tactfully and carefully the racial discrimination problem could be avoided.
3. The creation of scholarships for natives in Alaska to enter colleges and universities in the States. The majority of the students in the University of Alaska at Fairbanks are white because the public schools in Alaska do not offer a complete high school course and the average native is not financially able to secure a higher education, unless he is fortunate enough to live in Seward (the only territorial high school in Alaska offering a complete high school

curriculum) or to enter our own Sheldon Jackson School. However, when these more fortunate natives who have been able to secure a full high school course enter the University of Alaska, a serious racial and moral situation results.

The above will undoubtedly be discussed further at the meeting of the Home Missions Council next month.

D. H.



PRINCE GEORGE HOTEL

NEW YORK CITY

ALBURN M. GUTTERSON
MANAGER

Dr. King,

I read with interest the letter from Philadelphia regarding my promotion of Exalted Methodism work being done by Rev. Clements of Leward and the lack of Methodist work yet started in other Methodist areas and the personal recommendation to our good Alaska field representatives Dr. Torbet that Rev. Clements be released to do the all important work left the Anti-denominational group and the 7 Day Adventist take it away from them. It seems that the brother is confused in his thinking of the rightful place the Methodist Church has in the Territory of Alaska & the way it should follow.



PRINCE GEORGE HOTEL

NEW YORK CITY

ALBURN M. GUTTERSON
MANAGER

Having lived in Alaska now
better than eleven years, four and
one half in the Matanuska Valley, I
must say I have never seen
either the local Methodist Minister
of Alaska or the various Board
and fieldmen of that church,
both Men & women's Board, shut
their eyes or even refrain from
leaving the dock as they passed
the Presbyterian area. In fact
some have gone many miles out
of the way to look over work over
and much correspondence is
in the files regarding our
work, - its success or absence
of success - the purpose has
been even to put another & well
out work along side ours. This



PRINCE GEORGE HOTEL

NEW YORK CITY

ALBURN M. GUTTERSON
MANAGER

which procedure I have never objected to - I have always maintained that if our work for Jesus Christ has not been what it should that we have no right to demand full place on the field to the exclusion of anyone else. That is true of entire fields which are unoccupied also. In fact I am a little surprised that they mention Horace Kenai as their area judge from what they have done there in the past. It is an easy thing to put work on paper and go out and collect money for it from the folk of the United States but it is much more difficult to then put that money in operation on the field itself. At this we are religiously account-



PRINCE GEORGE HOTEL

NEW YORK CITY

ALBURN M. GUTTERSON
MANAGER

We have an organization in S. W. Alaska under the Home Missions council of which I am Secretary which has welded the Methodist, Baptists, Congregational, & Presbyterians into one gloriously good working unit. Under its auspices I made an observation of excellent work & reported the same to Dr. Torbitt recommending the Brother of Seward be released from a rough job that needs to be done for the Methodists of Alaska. I have heard of disgruntlement in high circles due to the late and unnecessary communication flying back & forth and I fear we have outgrown those early cooperative days.

Since I happen to baptize the baby of a good looking blonde



PRINCE GEORGE HOTEL

NEW YORK CITY

ALBURN M. GUTTERSON
MANAGER

from Kenai who come 80 miles looking up a preacher from Methodist territory and Dr. Tobit come into Presbyterian territory last summer and baptized the baby of a good looking Brunette, If as I say that has caused the contention I shall shake hands with Dr. Tobit the next time I see him agreeing that if he lay off my Brunette I will discontinue baptizing the babies of his Blondes.

Yours in the Master's work,

Rev B D Bigle

(Confidential)

UNITED PROTESTANT CHURCH
- Palmer, Alaska.

Nov. 4, 1939.

Dr. Everett B. King
Board of National Missions
156 fifth Ave.
New York, N. Y.

My dear Dr. King:

I read with much interest and let me say ~~mixed~~ emotion the communication from Dr. Kohlstedt of the Methodist Board at Philadelphia concerning my alleged visits to Methodist allocated Territory in Alaska. I believe I should be fair in saying that I doubt very much if this represents the views of my good friend Dr. Torbit of San-Francisco.

Early in the Spring of 1935 when the Matanuska Valley was to be opened for settlement the matter of a mission in the Valley was taken up with the Board of National Missions by the Yukon Presbytery. The Board in proper order conferred with both the P.E.R.A. officials in Washington and with the Home Missions Council. Both agreed as to the work of our Board in that area only the Home Mission's Council stated the work should be community in type. I arrived on the field the 6th day of May, beginning my labors. Four days later the Minn. contingent arrived and around May 28th the Wis. and Mich. contingents came in. Shortly after the arrival of these three contingents a man representing the Methodist Church Headquarters from the East coast and one, the field representative, of the West coast arrived, versed in statistics which they had gathered by riding the immigrants trains giving information as to how many Methodists, Baptists, Lutherans, Presbyterian, Catholic, etc were in this new colony. There have been many statements made as to the purpose of this said visit but as yet I refrain from believing ill until I am forced to do so.

Since that date the West coast field representative has made at least two visits, one to call on myself personally with the best of good wishes for our endeavor. Also the president of the Women's Board, or such high executive of the women's work of the Methodist Church has visited Palmer. Other officials have likewise been there. Close scrutiny has not only been given the Palmer work but our Anchorage work as well. I am sure in the files you will find correspondence with the Methodist Board regarding Anchorage, and the desirability of the Methodists taking over that work. This however was prior to or about 1935. I will go further, the Methodist Board members have visited the interior where we have the allocated territory. Their ministers have done the same. There has been criticism of our work in various places, correspondence has gone out on the matter of success or absence of success in that area by our church.

In all our relationship in Alaska we who are on the field have never resented these visits. We welcome them. We love the fellowship of the brethren, and who are we to be above criticism? In fact it is the stimulus that spurs us on.

But this whole matter goes deeper than this. Some years ago the head officials of the Methodist Church together with those of the Baptist and Congregational formed and organization known as the Alaskan Christian Council (I think that is the correct title). Articles of incorporation were drawn up, headquarters were in Chicago. This was an actual pool, if carried out as outlined, of all properties, resources and efforts. Later the Presbyterian Board of National Missions was asked to join. Before discussion was had the request went naturally to the Presbyteries of Yukon and Alaska. They rejected the idea, they preferred not to be run in their efforts by individuals at a great distance but that the work be indigenous coming from the field. This has ever been the policy of our Board and we did not wish to now surrender that relationship. Dr. J. M. Somerndike then conveyed our decisions back to the Chicago office.

At the same time however a real cooperative movement was being consummated between the above mentioned brethren and our missionaries in Alaska, from the field itself. The organization came to be known as the United Protestant Conference of S.W. Alaska.

Brethren of the churches of the Home Missions Council all became members and at a later meeting of the Home Missions Council our efforts were welcomed and a recommendation was passed suggesting a similar organization for South East Alaska. A Methodist brother was the first chairman, I was president for one year, and I am now the secretary for the same. We have held two annual meetings, conducted two Summer Assemblies for the young people of S.W. Alaska, have exchanged pulpits for preaching, are now hoping to get the support of the Home Missions Council for work at the University of Alaska and for a combined Protestant radio program. A preaching mission is also asked for, hoping to secure the services of Dr. Bawber for the same.

The boat on which I rode recently happened to call at the Port of Seldovia and from a former friend of mine I learned of the desire by the people from Homer to have a protestant missionary carry on Christian work there. There had not been any work done by our Protestant churches heretofore in this place, a thing which we in Alaska feel badly about. The Antidenominational group from the West coast are there and they are attempting to do the mission work that rightfully belongs to the regularly allocated church for that area. We dare not minimize the efforts of that group in their zeal for Christ. As a friend of Dr. Torbit(at least I have always considered him my friend) and as we have had personal conferences together I wrote him suggesting that he utilize the efforts of one of his workers who has made very good in Alaska, making him field man for the Cook Inlet area, getting the work in Homer and elsewhere started. I even suggested since the combination of the three other Alaskan denominations has been consummated that aid might be given temporarily to another rapidly growing area which is at present without a pastor and there is 203(six weeks ago) in the public school, more coming in on each boat, and the devil being loose all over town. This action was primarily for the cause of Christ, also that the interests of the great Methodist church be safeguarded. This above was done because of my being secretary of the United Protestant Conference of S.W. Alaska, an organization as already said accepted by the Methodist Church Board.

If question has been raised regarding my calling at the port of Kenai I will state that there is no way getting to the fishing shacks or men along the beach this side of Kenai which is Presbyterian Territory that by first getting to Kenai. At Kenai I called on our Palmer boys working in the cannery there, also a ~~former~~ Palmer family living there, and also a mother who took a boat 80 miles to look up a Presbyterian preacher to baptize her baby as there was no Methodist pastor in that area or ever had been. I drove 50 miles South to baptize that baby, she scarcely eating her boat to return to her port. I also called at Tyonek which is Methodist territory to visit a member of our church at Cordova and the folk along the beach North of Tyonek which is Presbyterian territory. I do not believe there was ever a minister of any protestant denomination in that Indian village prior to that date. I then suggested as sec. of our U.P. Conference that the Methodist try caring for that area as the need is great and efforts are being put forth by the antidenominational group which in a short time would make it difficult to begin work there by any Protestant church. This above you can see is that each and every place in Alaska be covered ~~by~~ the church allocated to that area. The matter of our own work which is so urgent and yet untouched you have also received communication on. We feel that we are in a great work, in a great new country. We further feel that the respective protestant denominations must now take advantage of their opportunities or else be overshadowed by those that we feel are less qualified to do the task. These matters are extremely important!

My I further add a few thoughts with prayer for respective churches:

1st. That we discontinue our suspicions of one another and get down to work for Jesus Christ and His church- of whatever branch it is. We are one up there now, we hope that ~~this~~ happy relationship will never be marred.

2nd. That we discontinue the feeling that we have right to with ~~hold~~ certain allocated areas from antidenominational sects or others when we do nothing about them ourselves. The cause of Christ is going ahead in Alaska regardless. We cant hold, we must push, ~~or leave~~

3rd. That we discontinue putting work on paper only but actually put work in the field. It is unfair to givers to say we have work when such is never an actuality.

4th let us earnestly and wholeheartedly give ourselves to Christ and his Kingdom. R.W.B. Bawber

Seward Methodist Church

ALBERT J. CLEMENTS, Pastor

Seward, Alaska

February 2, 1940

Dr. M.A. Dawber
Dr. Everett B. King
Dr. Howell D. Davies

Dear Sirs:

Dr. Kohlstedt in a recent letter of information to the Methodist pastors of Alaska tells us you are planning to sail from Seattle, February 24.

Let me assure you you will be gladly received by us all. It has been the hope of the members of the United Protestant Conference of Southwestern Alaska that we could meet with representatives of National Boards and talk things over.

If you could tell us if you are sailing direct for Seward or on what boat you would arrive here and if you could spend a few days or a week with us we can have the Brethren from the North come down and call the 1940 session of the U.P.C. Here at that time.

We meet in Seward because of the staff of Jesse Lee Home and Seward General Hospital represent a majority of our members and that means only 3 men have to travel as there is no Baptist man at Kodiak and Brother Peterson of Cordova is still ill and outside.

As soon as we have definite assurance as to when you will arrive we will send out the call to assemble. I assume you are all of one party and have a program for the interdenominational as well as denominational relationships represented.

Joyfully yours
Albert J. Clements,
Albert J. Clements.



DR. WILLARD UPHAUS
Executive Secretary, RLF, and
General Organizer

TWO
1941
**TRAVELING
SEMINARS**

FOR
PEOPLE
WHO WANT
TO
KNOW

The SIXTH to the CRUCIAL SOUTH,
JULY 1 to 31

The SECOND to the Vast Northwest.
JULY 14 to AUGUST 11

UNDER THE AUSPICES OF THE
**NATIONAL RELIGION AND LABOR
FOUNDATION**

WITH THE COOPERATION OF

American Federation of Hosiery Workers
American Newspaper Guild
Central Labor Council (AFL) of New Haven,
Connecticut
Church League for Industrial Democracy
(Episcopal)
Council of Social Reconstruction Within the
Evangelical and Reformed Church
Committee on Social Justice of the Rabbinical
Assembly of America
Methodist Federation for Social Service
People's Institute of Applied Religion
Presbyterian Fellowship for Social Action
Unitarian Fellowship for Social Justice
United Office and Professional Workers of
America
United Rubber Workers of America
Walter Rauschenbusch Fellowship of Baptists.

WILL DEMOCRACY WIN IN A CHANGING CIVILIZATION?



SIXTH SEMINAR TO THE SOUTH

AREAS

WASHINGTON, D. C.
WEST VIRGINIA
HARLAN COUNTY, KY.
TVA TERRITORY
THE DEEP SOUTH

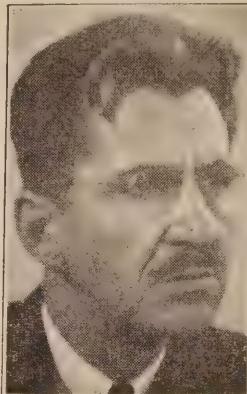
CHARLES F. MACLENNAN
Director

ITINERARY

- JULY 1-4—Four days in Washington to meet prominent leaders in the nation's Capitol. Conferences with officials of the AFL, CIO and LNPL; with heads of FSA, WPA, NLRB, OPM, Conciliation, Wages and Hours, and TVA; with representatives of NAM; with leaders of cooperatives, including Group Health Association. Special attention to effect of international situation on internal affairs.
- JULY 5—A day for rest and evaluation in the mountains of West Virginia.
- JULY 6-7—Drive to Harlan County, Kentucky, with special attention to mining and industrial areas.
- JULY 8-9—HARLAN COUNTY. Two intensely exciting days, conferring with miners, union leaders, employers and ministers, with the purpose of getting at the basis of conflict and reconciliation; drives into the nearby hill country; complete trip through Black Mountain Mine, second largest in the county, and operated under union conditions.
- JULY 10-13—NORRIS AND KNOXVILLE. Study of regional planning, with TVA as center of interest. Impact on social, educational, economic and recreational life of the Valley. Lectures and movies on forestry, reclamation, soil erosion and fertility, rural electrification. Trip through Great Smoky Mountains.
- JULY 14-15—CHATTANOOGA. Local committee will arrange program to include study of race relations, civil liberty, labor and industry, TVA and national defense, TVA vs. private utilities. Picnic on Lookout Mountain.

Mr. MacLennan brings years of courageous preaching and social action to his task as a Director of the Southern Seminar. He is equally at home in the pulpit, on the picket line, or at the council table. "He is thoroughly loved and trusted for the keen interest he has taken in the problems of those who toil," says a prominent Cleveland labor leader.

Mr. MacLennan is Mid-Western Secretary for the Religion and Labor Foundation, and Director of the Religion and Labor Center of Cleveland.



SIXTH SEMINAR TO THE SOUTH

PROBLEMS

Government
Housing
Mining
Organized Labor
Migratory Workers
Sharecropping
Power
The Cooperatives
Anti-Semitism
Race Relations
Regionalism

CLAUDE C. WILLIAMS
Associate Director

- JULY 16—HIGHLANDER FOLK SCHOOL. Conferences with students and staff on social backgrounds and educational program to meet needs of rural and industrial workers.
- JULY 17-18—Enroute to Birmingham by way of Huntsville and Gadsden, Alabama. Textiles.
- JULY 19-20—BIRMINGHAM. Conferences with workers, and leaders of labor, interracial and social movements.
- JULY 21—Rest evaluation and driving to Rochdale, Miss.
- JULY 22—DELTA COOPERATIVE FARM. An opportunity to witness a unique and now nationally famous experiment in economic justice. Conferences with Sam Franklin and members of the community. Introduction to the sharecropper problem.
- JULY 23-24—MEMPHIS. Here the seminar will go more deeply into the problems of the cotton economy. Conferences with UCAPAWA and STFU leaders, and with John and Mack Rust, inventors of the cotton picker.
- JULY 25-26—CENTRAL AND SOUTHEAST ARKANSAS. Visit to projects of the Farm Security Administration, such as Lake Dick, Plum Bayou and Crigler. Affects on social, educational and cooperative activities of the people. Participation in an Institute of Applied Religion.
- JULY 27—Day for rest and evaluation.
- JULY 28-29—NORTHEAST ARKANSAS. Study of life on some of the largest plantations in the world. Activities on private and government projects compared.
- JULY 30—Visit to "Lost Colony" near Poplar Bluff, Mo. Seeing People's Institute of Applied Religion at work.
- JULY 31—Final conference to draft seminar report.

Mr. Williams is one of the South's influential social and religious leaders. He combines the qualities of preacher and organizer. Now celebrated in the fascinating biography, "South of God", by Cedric Belfrage, he is certain of a permanent place in the history of change in the South. Sharecroppers often refer to him as their "Moses".

Mr. Williams is Director of the People's Institute of Applied Religion, with headquarters in Little Rock.

WHAT FORCES ARE SHAPING SWIFT-MOVING EVENTS?



SECOND SEMINAR TO THE NORTHWEST

AREAS

WESTERN MONTANA
NORTHERN IDAHO
WASHINGTON
OREGON

W. BAILEY WALTMIRE
Director

ITINERARY

JULY 13—Seminar members meet at Cody, Wyoming, near the eastern entrance of Yellowstone. Cody is near some of the state's most scenic spots, notably Shoshone Canyon.

JULY 14-15—Sightseeing. Two days to get acquainted and enjoy the unending panorama of unspoiled nature in Yellowstone and Grand Teton National Parks.

JULY 16-17—BUTTE and ANACONDA, Montana. Studies in copper mining, labor and political movements. Butte, built on the world's richest hill, is the last outpost of the Old West.

JULY 18-20—MISSOULA, seat of the University of Montana. Conference on social and economic problems of the Northwest. Headquarters while making study of forestry. Adventures with U. S. Forest rangers in primitive mountain areas. Observations under the supervision of the staffs of Powell, Elk Smutit and Nine-Mile Stations. Life in Bitter Root Valley.

JULY 21-22—Two days in North Idaho, including time for rest at beautiful Lake Coeur d'Alene and side trip to "Paradise Valley", where Dust Bowl refugees are building a new life for themselves.

JULY 23-25—SPOKANE and the Vast Inland Empire. From the Rockies the seminar now moves on to the rolling semi-arid plains where sage desert and incredibly green fields lying side by side dramatize the romance of power and irrigation. Social, labor and economic problems in

As minister for a number of years at Humboldt Park Community Methodist Church in Chicago, Mr. Waltmire rendered invaluable service to the cause of justice in a great industrial city. While Chairman of the Chicago Division of the Religion and Labor Foundation he was responsible for important hearings and reports on famous strikes like that of the American Newspaper Guild against Hearst.

Mr. Waltmire is now minister at Pearl Memorial Methodist Church, Omaha, Nebraska.



SECOND SEMINAR TO THE NORTHWEST

PROBLEMS

Mining
Power
Irrigation
Reclamation
Rural Rehabilitation
Forestry
Industrial Unionism
Civil Liberty
Anti-Semitism
The Cooperatives
Regionalism

FRED W. SHORTER
Associate Director

a territory rich in agriculture, timber, minerals and water power.

JULY 26-27—GRAND COULEE, greatest engineering feat of all time, now operating. Power, industry, irrigation, rural rehabilitation and regional planning.

JULY 28-29—YAKIMA VALLEY, the great apple and pear region. Study of irrigation under the supervision of the U. S. Reclamation Service.

JULY 30-31—Rest and recreation at Mount Rainier.

AUGUST 1-5—SEATTLE, metropolis of the Northwest, beautifully situated on a land-locked harbor. Great shipping center and ideal city for the study of industrial unionism. Side trip to Skagit Power Project. Program sponsored by the Church of the People.

AUGUST 6-7—TACOMA, the lumber capitol of America. With enormous lumber mills, flour mills and smelters it affords unusual opportunity to study employer-labor relations. Trip to logging operations in the mountains.

AUGUST 8—OLYMPIA. Conference with the staff of the State Department of Education.

AUGUST 9-11—PORTLAND and EASTERN OREGON. Snow capped mountains, the Columbia River and the fertile Willamette Valley make a picturesque environment for the study of social problems. Special attention given here to the Cooperative Movement. Final conference to draft report.

The Church of the People in Seattle, founded and led by Mr. Shorter, is now a nationally known social and religious movement. This church is wielding a powerful influence on the labor, political and economic affairs of the city. Seminar members will find in Mr. Shorter a keen guide and analyst as they look into problems of labor, civil liberty and peace.

The Church of the People is affiliated with the Religion and Labor Foundation, and Mr. Shorter represents the RLF on the west coast.

WHAT FORMER MEMBERS SAY

"I regard the Foundation's seminars as taking front rank among post-graduate enterprises for the in-service education of clergymen, college teachers of social science, and administrators of religious agencies."

Dr. Thornton W. Merriam, Director
Northwestern University Board of Religion
Evanston, Illinois.

"Made some of most urgent problems, significant movements live in my own thought and experience."

Rev. Harold L. Lunger, Minister, Southern '37
Austin Boulevard Christian Church
Oak Park, Illinois.

"I consider the seminar in the Pacific Northwest last summer one of the most valuable experiences I have ever had. I was impressed with the fact that, however different that part of the country may seem, the problems it faces are essentially those of the country as a whole — the problems created by our present economic system."

Dr. Elisabeth Van Schaak, Pacific Northwest '37
St. Louis, Missouri. Teacher.

"The trip meant a broadening and deepening of experience, the enlargement of the areas of life, the identification with the under-privileged."

Rev. Alson J. Smith, Minister, Southern '36
Methodist Church
South Meriden, Connecticut.

"First-hand contacts gave me an emotional impetus never before experienced."

Dr. A. D. Mattson, Pacific Northwest '37.
Augustana Theological Seminary,
Rock Island, Illinois.

"The chief values lie in getting first hand information on more than one side of controversial issues, in meeting outstanding personalities, and gaining knowledge as well as inspiration from fellowship with them."

Dorothy Potter, Teacher, Southern '40
Washington, D. C., Public Schools.

"I did start out as a lover of labor — this trip has made me a champion of labor."

Rabbi Harold Goldfarb, Southern '40
The University Temple, Cleveland.

"One of the great needs today is understanding. Life in a complex civilization such as ours tends to narrow the area of participation, hence the lack of perspective in the total social area. The Religion and Labor Foundation, through its traveling seminars, is developing on the part of teachers, ministers, business men and labor organizations the type of perspective essential to intelligent participation in modern civilization."

Stanley F. Atwood, A Consultant in 1937
State Superintendent of Public Instruction
Olympia, Washington.

PURPOSE

A primary purpose of the traveling seminars is to give ministers, teachers and students an opportunity to understand first hand the perils that threaten democracy, to witness daring experiments in social change, to learn to see all sides of controversial issues, and to equip them for the struggle to emancipate mankind from hunger and insecurity.

The southern seminar will open with four days of conferences in Washington that will acquaint members with the conflicting theories about the role of government in the affairs of the nation and the world, and introduce them to the top leadership in the labor and cooperative movements. Then will follow days packed with stirring contacts and events, so arranged as to throw into vivid contrast scenes of poverty, unemployment and exploitation and experiments in the socialization of natural resources and community life. Through fellowship with the unemployed, evicted and low-income groups, members will feel the pain and throb of humanity, and sense the irony of poverty in a land of plenty.

The trip to the Pacific Northwest will cover a vast and picturesque area in which the possibilities of building an economy of abundance and beauty will be particularly impressive. The itinerary will include everything from Butte, the last outpost of the Old West, to the coast cities of Seattle, Tacoma and Portland. Seeing Grand Coulee, the greatest engineering feat of all time, now prepared to drive the wheels of industry and transform a desert into a garden, will never be forgotten. The whole area is especially adapted to a study of the problems of regional planning and industrial unionism.

The role of prophetic religion in building political and economic democracy will receive careful attention. Each seminar will meet religious and labor leaders who combine spiritual insights with a capacity for courageous social action.

Each seminar will make a report to the National Religion and Labor Foundation, summarizing its findings and making specific suggestions for social action in the interest of economic change.

WHO MAY GO?

Ministers, teachers, students, labor organizers, social leaders—anyone who has a serious desire to witness the stark realities, weigh arguments, examine testimony, appraise experiments in social reconstruction, and to acquire tools for effective social action. There are no academic hurdles. Candidates for admission should be in good health.

HOW DO WE TRAVEL?

Experience has shown that the auto caravan way is best. It is more flexible, permitting excursions over plantations and into the hills. There is an occasional shift of passengers so that members may come to know one another well. At times small parties are sent out on special missions. Members who furnish cars receive a cent a mile from others.

WHAT IS THE COST?

The registration fee is \$20.00. This goes toward defraying the cost of setting up the trip and providing small honorariums for the Directors. The other expenses, including food, lodging, mileage and laundry, run from \$125 to \$150 for the Southern Seminar and from \$150 to \$175 for the Western Seminar. These figures cover official seminar days only.

Members may take all or any part of the trip. The registration fee will be reduced in proportion to the time given.

The Foundation helps members economize by arranging parties for the trip to the point of opening, and for the return home.

WRITE FOR DETAILS

Leaders interested in joining a seminar should write to Dr. Willard Uphaus, Executive Secretary of the National Religion and Labor Foundation. He will answer inquiries, send occasional releases revealing seminar plans as they develop, and provide carefully selected bibliographies for reading and study. Address, 106 Carmel Street, New Haven, Conn.

ECONOMIC JUSTICE

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National Religion and Labor Foundation

106 Carmel Street
New Haven, Connecticut.

Date.....

Please put me on the mailing list for regular weekly news releases about—

- The Sixth Seminar to the South.
 The Second Seminar to the Pacific Northwest
 I will distribute.....copies of this leaflet among friends.

Name

Address

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FIRST VICE PRESIDENT
E. GRAHAM WILSON
SECOND VICE PRESIDENT

GEORGE PITT BEERS
PRESIDENT

MRS. D. BURT SMITH
RECORDING SECRETARY
BETTIE S. BRITTINGHAM
TREASURER

HOME MISSIONS COUNCIL OF NORTH AMERICA

Formerly the Home Missions Council and Council of Women for Home Missions

297 FOURTH AVENUE, NEW YORK, N. Y.

TELEPHONE GRAMERCY 5-3475

THE INTERCHURCH AGENCY OF HOME MISSIONS BOARDS AND SOCIETIES OF TWENTY-THREE DENOMINATIONS



NATIONAL BAPTIST
NORTHERN BAPTIST
CHURCH OF THE BRETHREN
CONGREGATIONAL-CHRISTIAN
DISCIPLES OF CHRIST
PROTESTANT EPISCOPAL
EVANGELICAL
EVANGELICAL AND REFORMED
FRIENDS
UNITED LUTHERAN
AFRICAN METHODIST EPISCOPAL
AFRICAN METHODIST EPISCOPAL ZION
COLORED METHODIST EPISCOPAL
METHODIST
AMERICAN MORAVIAN
PRESBYTERIAN, U.S.A.
PRESBYTERIAN, U.S.
PRESBYTERIAN, CANADA (W.D.)
UNITED PRESBYTERIAN OF NORTH AMERICA
CHRISTIAN REFORMED
REFORMED IN AMERICA
UNITED BRETHREN IN CHRIST
UNITED CHURCH OF CANADA
AMERICAN SUNDAY SCHOOL UNION

EXECUTIVE SECRETARIES
EDITH E. LOWRY
MARK A. DAWBER

June 5, 1941

Dr. Everett B. King
156 Fifth Avenue
New York City

My dear Dr. King:

I am sending you herewith an excerpt from a letter of Doctor Somerndike, dated December 5, 1938, in which he was reporting actions taken by the United Protestant Conference of Southwest Alaska on May 3, 1938.

Also I would call your attention to the actions taken by the Home Missions Councils at their session on January 7, 1939, and reported on pages 54-55 of the Annual Report for that year, 1938-39.

I have been able to find a copy of the Certificate of Incorporation for the United Christian Council of Alaska, to which Dr. Kohlstedt made references at noon. I am enclosing a copy of this certificate in case you do not have it at hand.

In the minutes of the Alaska Committee meeting held in January, 1938, there is some very interesting information relative to situations, also suggestions for cooperative work and relationships. A copy of this report is also enclosed.

Yours very cordially,

Mark A. Dawber

Recommendation for allocation of territory in southwest Alaska made by
United Protestant Conference of Southwest Alaska.

"A. Methodist - all the Kenai Peninsula south of Turnagain Arm, The Alaska south and west of Tyonek, including Tyonek, together with that portion of the Third Division adjacent to Bristol Bay the Aleutian and Shumigan Islands and joint operation with the Congregational Church at Valdez and Ellamar.

"B. Presbyterian - all the area east of Ellamar to the boundary of the Third Division north to the divide of the Yukon and Copper River watershed, all the area north of Turnagain Arm tributary to the Alaska Railroad to Fairbanks and the area along the Steese Highway to the Yukon River.

"C. Baptist - Kodiak and Afognak Islands.

"D. Congregational - Joint operation with the Methodists at Valdez and Ellamar."

The following recommendations were adopted at this Conference:

"It is recommended that each denomination listed by responsible for the territory suggested but that any agreement made in regards to national comity by the Home Missions Council be strictly adhered to.

"That the mission boards of cooperating churches be requested to aid in travel to and from the meeting of the Conference.

"That the Boards of the Methodist and Presbyterian Churches be requested to aid financially and otherwise in the conduct of a young people's summer conference or institute in this area.

"That the temperance situation in Alaska needs the attention of the great mission boards of the churches. We strive almost in vain to uplift the people through missionary efforts if we fail to grapple with the liquor situation. We are looking to our Executive Committee to lead us in coordinating all the forces of the Home Missions Council and the boards of the churches and all other interested organizations."

Jan. 19, 1938

Bulletin covering possible report of the Joint Committee on Alaska submitted for the consideration of the Committee by the Chairman.

* * * * *

The Joint Committee on Alaska consists of fourteen members - Dr. H. D. Bollinger, Miss Gertrude S. deClary, Dr. S. H. Gapp, Mrs. W. H. C. Goode, Dr. A. M. Knudsen, Mr. Edward U. Kohlstedt, Bishop Titus Lowe, Dr. C. T. Murray, Dr. J. M. Somerdike, Miss Anna R. Voss, Dr. A. W. Wasson, Mrs. Asa King, Dr. John W. Wood, with Dr. Ernest M. Halliday as Chairman.

The committee's report to the joint meeting of the two Councils at Asbury Park in January, 1937, which was duly adopted, was as follows:

1. To sponsor two or three group gatherings in Alaska, during June and July, 1938.
2. That Dr. Halliday, Dr. Somerdike and Dr. Kohlstedt be members of the sub-committee on arrangements for the proposed interdenominational meetings and institute program in Alaska.
3. That the secretary of the committee secure data from the several constituent associations, engaged in missionary work in Alaska, that will enable the committee to prepare an up-to-date, composite picture of the present work, and also to conduct a survey of unoccupied fields and unmet missionary needs in that territory, for consideration in the conferences to be held in 1938.
4. That the Auk Lake community, about twelve miles from Juneau, be allocated to the Presbyterian Church, U.S.A., as an out-station appointment related to its Northern Light Church in Juneau.

The data referred to in paragraph 3 has been assembled by the Home Missions Council office and is available for the use of the committee. It would seem, however, that before we go much further in planning a joint visitation in 1938, it would be well for the representatives of the interested boards to have a heart to heart conference as to the possibility or effectiveness of general cooperation. If the situation is such that such cooperation is impossible, it is a fair question whether the time and expense involved in a joint visitation next summer would be justified. In other words, it seems quite possible that whatever cooperation can be attained at the present juncture, could be attained without such a trip. Various representatives have visited Alaska fairly recently and are cognizant of the situation. Limited cooperation could be worked out on the basis of present knowledge. It, however, such plans could be sufficiently non-committal and voluntary work while for a joint committee to visit Alaska this summer for the sake of better acquaintanceship with the situation and personnel and with the definite purpose of arousing enthusiasm for a combined program among the local constituency.

The Committee on Alaska would, therefore, respectfully suggest a re-consideration of last year's action and the adoption of a new resolution to the effect that the carrying out of a joint mission visitation in 1938 should rest upon the likelihood that the interested boards will be able and willing to put a cooperative program into practice.

A possible means of arriving at a unified field program would be afforded by the United Christian Council of Alaska recently organized. This organization was legally incorporated in the state of Illinois, July 10, 1927. To date its board of Directors consists of representatives of the Methodist and Congregational Boards and of the McMurtry Mission. The Board membership is, however, open to representatives from other Boards and these persons and cooperatives will be heartily welcomed. It is expected that the United Christian Council will be able to act as a joint agent for the participating denominations in matters specifically committed to it without supplanting the Boards or absorbing their work. It is felt that such a corporation, if representative of the activities of the various Boards, would be able to present to their combined constituents a more forcible and appealing picture of the needs of this great area; of what is being done, and what remains to be done. Such a presentation should contribute to increased financial support and greater interest. To date no further steps have been taken. The United Christian Council simply stands ready to be of service in any and all matters which may be definitely committed to its care.

could command sufficiently wide participation on the part of the various Boards, it might then prove

COORDINATION OF ALASKA MISSIONS

E. D. Kohlstedt

(Excerpts from Reports to my Board's Executive Committee)

Executive Committee Meeting - January 16, 1930

"In harmony with a recommendation submitted by the preliminary meeting of denominational representatives, held in New York on December 31, at which Bishop E. G. Richardson presided, the Home Missions Council registered an action, involving the constitution of a Central Interdenominational Commission on Alaska Missions, the personnel of said commission to embrace three representatives from each of the several denominations now engaged in mission work in the Territory of Alaska. The purpose of this commission is to canvass the possibilities of territorial reallocation, closer co-operation and even an interdenominational merger of the total evangelical missionary enterprise in Alaska.

"I recommend the appointment of two men to represent this board and, because of the interests they represent, that the Woman's Home Missionary Society be requested to name the third representative. It is understood that the other members of our present Committee of Five on Alaska will continue to function in an advisory capacity."

Executive Committee Meeting - March 20, 1930

"Alaska - The first meeting of our interdenominational Committee, representing six denominations actively engaged in missionary service to that territory, was held on March 11, in New York City. Your Secretary was asked to serve as chairman of the general committee, which has undertaken a careful survey of the total task, preparatory to the consideration of readjustment possibilities in the interest of both economy and efficiency. This initial meeting was characterized by a fine spirit of Christian Courtesy and mutual consideration."

Executive Committee Meeting - September 18, 1930

"Alaska Missions - At a meeting of the Interdenominational Committee on Alaska Missions in New York City yesterday, it became apparent that the several home missionary agencies at work in that territory are not now ready, due to traditional ecclesiastical backgrounds, buttressed by divergent theological viewpoints and interpretations, to take so advanced a step in Christian progress as the merging of our Protestant home missionary activities in that pioneer field would seem to imply. The representatives of only three evangelical church bodies (Congregational, Methodist, Presbyterian) were inclined to seriously consider such a movement at this time. However, the discussion was characterized by a wholesome spirit of mutual consideration and close cooperative service, plus certain reallocations of responsibility in the interest of more compact denominational fields of activity, were suggested as both feasible and practical.

"In the matter of genuine church comity and readiness to make reasonable concessions in the interest of economy and efficiency, reliable records reveal the fact that the Methodist Episcopal Church is as ready to travel the second mile toward actual Christian unity, as any other accredited ecclesiastical organization in this country.

"Following a personal conference with Secretary Montgomery of the Presbyteriah Board, next week, I am hoping to be ready to present certain specific proposals, contemplating several readjustments with the Presbyterian Church, on a mutually satisfactory and equitable give and take basis, to our own Committee on Alaska for special consideration."

Executive Committee Meeting - October 16, 1930

"Alaska - Supplementing last month's preliminary report on negotiations contemplating a reallocation of Methodist and Presbyterian home missionary responsibilities in the territory of Alaska, another substantial step in administrative economy and efficiency, I am happy to report positive progres. The following tentative agreement, endorsed by the Presbyterian and Methodist home mission board secretaries, the Bishop of the Portland Area, the general administrative officers of our Woman's Home Missionary Society and your Special Committee on Alaska Missions will challenge your consideration:

"Conditioned by mutual guarantees that every essential interest identified with work to be relinquished by either denomination will be adequately conserved and all vital forms of current Christian activity continued, plus a mutually satisfactory adjustment of the property equities involved, Methodism is to withdraw from Nome, eight days distant from Seward our nearest missionary center; also from Juneau, where Presbyterianism has a self-supporting English church and Methodism a struggling mis- sion. In exchange therefore, the Presbyterians are to release their English church and withdraw from Anchorage, north of and easily accessible from Seward; also, to transfer to us their Native church in Ketchikan and withdraw from that important center, where Methodism has a self- supporting English Church.

"Nome is the port of entry for Point Barrow and the region round about, where extensive Presbyterian home missionary activities are fostered. Anchorage, at the head of Cook Inlet, would serve as an effective base and make accessible to Methodist missionary service, at a comparatively modest investment of home mission funds and personnel, a proportionately large and desperately needy section, in which practically nothing worth while is being done toward the social and spiritual enrichment of home and com- munity life.

"Should it be found that the above mentioned proposals, which I trust you may be inclined to approve, are within the realm of possibility and agreeable to our respective local constituencies in Alaska, it is my judgment that we shall have recorded exemplary progress in behalf of genuine church comity and the conservation of personal as well as of mate ial missionary resources, besides increasing the likelihood of more effectivē service. An interdenominational commission, representing the several communions at work in Alaska, plans to visit that territory, next summer,

with the hope of consummating these and certain other adjustments, in the interest of a more cooperative program of Christian ministry in Alaska."

Executive Committee Meeting - May 21, 1931

"ALASKA - On pages 49 and 50 of our Annual Composite Report, November 24-26, 1930 is the following statement covering certain proposals on our part and endorsed by all of the regular Methodist Episcopal agencies involved, looking toward a reallocation of Methodist and Presbyterian missionary responsibilities in Alaska, in the hope of assuring to these denominations a more economical and effective administration of their respective home missionary tasks in that territory,

ALASKA

"At a September seventeenth meeting of the Interdenominational Commission on Alaska Missions held in New York City, your Corresponding Secretary presumed to propose consideration of the feasibility of an early unification of evangelical missionary enterprises in that territory. There was a wholesome discussion characterized by mutual appreciation and an evident desire to cultivate closer cooperative relationships; but it soon became apparent that the various Protestant home mission agencies at work in Alaska are not now ready, due largely to traditional ecclesiastical backgrounds and divergent theological viewpoints, to take such a stride in Christian progress as the merging of our Protestant missionary units in that pioneer field would seem to imply. The representatives of only three evangelical church bodies (Congregational, Methodist and Presbyterian) were inclined seriously to consider the proposal at this time. However, at a later luncheon conference in the interest of possible reallocations of Presbyterian and Methodist missionary responsibility in Alaska, the secretaries of those two denominational boards prepared the following tentative agreement, another step in administrative economy and efficiency endorsed by Bishop Titus Lowe of the Portland Area, the General Administrative officers of the Methodist Woman's Home Missionary Society, and the Executive Committee of our Board of Home Missions and Church Extension.

"Conditioned by mutual guarantees that every essential interest identified with the work to be relinquished by either denomination will be adequately conserved and all vital forms of current Christian activity continued, plus a mutually satisfactory adjustment of the property equities involved, Methodism is to withdraw from Nome, eight days distant from Seward, our nearest missionary center; also, from Juneau, where Presbyterianism has a self-supporting English church and Methodism a struggling mission. In exchange, therefore, the Presbyterians are to release their English church and withdraw from Anchorage, north of and easily accessible from Seward; also to transfer to us their native church in Ketchikan and withdraw from that important center where Methodism has a practically self-supporting English church.

"Nome, where we have a federated white church and where our Woman's Society conducts a hospital and native church, is the port of entry for Point Barrow and the contiguous territory, where extensive Presbyterian home missionary activities are fostered. Anchorage, at the head of Cook Inlet, would serve as an effective base and make accessible to Methodist missionary service at a comparatively modest investment of home mission funds and personnel, a proportionately large and desperately needy section in which practically nothing worth while is being done toward the social and spiritual enrichment of home and community life. We now await reports

of action by the Presbyterian administrative bodies directly concerned.

"Despite cordial endorsements of the above mentioned proposals by the general Administrative Officers of the Presbyterian National Board of Missions and the North American Home Missions Congress, held in Washington, D. C., December 1-5, 1930, the collective protest of certain Presbyterial leaders in Alaska, based on a contention that there is now no serious overlapping or interdenominational competition and that the time for such a movement, however desirable othe wise, is inopportune, has resulted in the following communication on the subject, submitted May 20, 1931;

ALASKA TRANSFERS

"Immediately upon the receipt of Dr. Kohlstedt's offer to transfer certain work in Alaska, as the administrative officer of the Board charged with the interests of the churches, I took up the matter with the two Presbyteries involved. The transfers proposed are located at Nome, Anchorage, Juneau and Ketchikan. The latter two lie in the territory of the Presbytery of Alaska, and the former in the Presbytery of Yukon. Under the Presbyterian form of government the Presbytery is supreme in all matters affecting churches and transfers, and the transfer of a Presbyterian church can only be made by the vote of the Presbytery of which it is a part. In conformity with these conditions I took up the matter with the leaders of the two Presbyteries.

"First of all let me state that all of the leaders there expressly and implicitly stated their appreciation of Dr. Kohlstedt's proposition. If nothing else has been accomplished, it is certain that already there is a deepened appreciation and understanding of our mutual problems. This is all to the gain. However, in each case after a serious discussion of the issues involved our workers in Alaska stated their reaction. I think I can summarize their points of view.

I - As they see it, the time is not ripe for such transfers for the following reasons:

- 1 - In none of these fields is there any serious overlapping.
- 2 - At Nome for some years there has been an ideal situation. The Methodists have had the responsibility for all of the native work, and the white work has been federated between them and the Congregationalists.
- 3 - At Ketchikan, which is a rapidly growing city, there is no competition that calls for remedial action. The native work is looked after mainly by the Presbyterians. There is also an Episcopalian native church. The work amongst the whites is cared for by the Methodists and Lutherans. A movement sometime ago on the part of a zealous Seattle pastor to establish a white Presbyterian Church in Ketchikan was turned down by the Presbytery.

4 - The situation at Juneau is also satisfactory. The population is predominately white. There are four white churches at work in a population of 5,000; namely, Presbyterians, Methodists, Lutherans and Episcopalians.

II - Over a year ago our Board decided to study its objectives, and in accordance with this decision appointed committees to study every form of the work in which it is engaged. Some of these committees have already reported. Other reports will be made in due time. The Committee on Alaska reported at the Annual Meeting of the Board in April, pointing out the very large cost involved in carrying on our medical work at Barrow. This work was established years ago, in order mainly to get access for the gospel among the Eskimo peoples. The Board feels that this object has been accomplished; consequently it has decided to surrender the hospital work at Barrow to the government as soon as the government may be willing to take it over.

There was another purpose in the mind of the Board when this recommendation was adopted, and that is that being freed from the medical work our Board within its resources would be able more vigorously to prosecute the work of evangelization of the Eskimos who live in the great hinterland lying east of Barrow and extending as far eastward as the international boundary line.

III - All of the men to whom this matter was referred stated that in their judgment such a transfer would be inopportune at the present time for the reason that our Board has a declining income. For the last six years our budget has been trimmed annually. This downward revision has come to the point where it is not possible to sustain properly all of the work for which the Board is responsible.

IV - The hope is expressed that this is not the final chapter in the relationships which have been thus set up. In the meantime, we desire the closest cooperation possible, hoping that through these cooperative understandings and approaches the time may speedily come when there will be a united Church of Christ in Alaska.

Andrew J. Montgomery, Director Town and
Country Department,
Board of National Missions of the Presbyterian
Church, U. S. A.

"Under these circumstances we have no recourse except regretfully to suspend further negotiations relative to this matter, at least for the present."

C O P Y

156 Fifth Avenue,
New York City, N. Y.,
April 20, 1938

Rev. E. D. Kohlstedt, D. D.,
1701 Arch Street,
Philadelphia, Pa.

Dear Dr. Kohlstedt:

I have just received word from the Chairman of our Committee on National Missions of the Alaska Presbytery which comprises all of our Presbyterian churches and ministers in southeastern Alaska, informing me of the action taken at the meeting of that Presbytery on April 4th, relative to your proposals regarding Presbyterian participation in the United Christian Council of Alaska. Following is a copy of the action:

"Replying to the Board of National Missions regarding the United Christian Council of Alaska, the Presbytery of Alaska in session at Angoon, April 4th, 1938, declares its position as follows:

1. We wish to express our earnest desire for a higher degree of cooperation between the Christian denominations now working in Alaska and our prayer for their ultimate union.
2. We would gladly send representatives to a convention of all the Christian denominations now laboring within the bounds of our territory, to consider ways and means toward fuller co-operation and possible union.
3. We feel that the Certificate of Incorporation of the United Christian Council of Alaska is premature as a proposed basis for interdenominational cooperation and union."

Very sincerely yours,

(Signed) J. M. Somerndike

ARTICLES OF INCORPORATION
OF
UNITED CHRISTIAN COUNCIL OF ALASKA

We, the undersigned, namely Benjamin L. Myers, Edward D. Kohlstedt and Howell D. Davies, of full age, citizens of the United States of America, desiring to associate ourselves for benevolence, charitable, educational, religious and missionary purposes, as hereinafter provided, under and pursuant to the provisions of the Act of April 18, 1872 of the State of Illinois, hereby incorporate as follows:

FIRST: The name or title by which such an association, hereby incorporated (hereinafter referred to as the Council), shall be known in law is "UNITED CHRISTIAN COUNCIL OF ALASKA."

SECOND: The terms for which the Council is organized shall be perpetual.

THIRD: The particular business and objects of the Council are to act as the agent of benevolence, charitable, educational, religious and missionary societies and organizations (hereinafter referred to as Co-operating Bodies), desiring to unite and cooperate in rendering Christian service by means of evangelistic, educational, social and medical work among the peoples of Alaska, to carry on such work and to that end to receive and make use of such funds and other property, real and personal, as may be given to it by will or otherwise, or as may be transferred to it by gift, deed, lease agreement or otherwise, from time to time.

FOURTH: The control and management of the affairs and property of the Council shall be vested in the trustees who shall constitute the Council. The number of said trustees for the first year of the Council's existence shall be nine (subject to enlargement or diminution of their numbers as hereinafter provided). Their names are:

Two (2) William F. Frazier, 287 Fourth Ave., New York City, N. Y.; Ernest M. Halliday, 287 Fourth Avenue, New York City, N. Y., representing the Congregational-Christian Church (Home Missions Agencies);

Two (2) James W. Witten, 1401 Fairmount Street, Washington, D. C.; Henry C. Strong, The Exeter, Seattle, Washington, representing the Metlakatla Christian Mission (William Duncan Estate);

Two (2) William J. Elliott, 1701 Arch Street, Philadelphia, Pa.; Ida H. Goode, Whitby Place, Sidney, Ohio, representing the Methodist Episcopal Church (Home Missions Agencies);

Three (3) Benjamin L. Myers, Shukert Building, Kansas City, Mo.; Edward D. Kohlstedt, 1701 Arch Street, Philadelphia, Pa., Howell D. Davies, 19 S. LaSalle Street, Chicago, Illinois, at large, to be chosen by the Council.

The signers hereof shall be the first trustees at large and each shall hold office as may be determined at the first regular meeting of the Council for one, two and three years respectively, or until their successors are elected.

FIFTH: Three (3) shall hold office until June 1, 1938, or until their successors are elected as hereinafter provided.

Three (3) shall hold office until June 1, 1939, or until their successors are elected as hereinafter provided.

Three (3) shall hold office until June 1, 1940, or until their successors are elected as hereinafter provided. All of whom shall be chosen for their respective terms aforesaid at the first regular meeting of the Council.

SIXTH: Upon the expiration of the term of office of any of the persons hereinbefore named as trustees representing a Cooperating Body, or their successors (or upon their ceasing to be trustees by reason of death, resignation or otherwise), their successors shall be elected from time to time by the Cooperating Body of which the retiring trustee was a representative, such election to be for a period of three years, or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms; provided, that the said Cooperating Bodies may at any time recall either of the persons representing them on the Council at that time, and may substitute another person as trustee in his place for the unexpired period of his term.

SEVENTH: By a vote of two-thirds of the Trustees of the Council at a regular meeting agreeing thereto and upon compliance with such requirements as said Council may prescribe, any other benevolence, charitable, educational, religious or missionary society or organization, in addition to those above mentioned, may at any time affiliate with the then Cooperating Bodies and be given authority by the said Council to elect two additional trustees for such terms as said Council may determine, and thereafter, upon the expiration of their respective terms (or upon their ceasing to be trustees by reason of death, resignation or otherwise), to elect from time to time their successors for a period of three years, (or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms), with power at any time to recall any such trustee and to substitute another person as trustee in his place for the unexpired period of his term.

EIGHTH: If at any time a Cooperating Body shall have signified by one year's written notice its desire no longer to cooperate in the work of the Council, or if the Council shall decide by a two-thirds vote of its members that, because of failure to cooperate in and support the work of the Council or for any other reason, a Cooperating Body (whether one mentioned in Article Fourth or Article Eighth hereof) is no longer entitled to representation on said Council, thereupon said Cooperating Body shall cease to be affiliated in the work of the Council, and the trustees elected by it to said Board shall cease to hold office.

In either case, any and all property rights affected by its withdrawal shall be submitted to the Board of Trustees of the Council, whose decision and determination thereof shall be final.

NINTH: The Council may from time to time, make, alter and amend the by-laws which, subject to the provisions herein contained, may designate the place or places for holding meetings, anywhere in the United States of America. Subject to the provisions herein contained, such by-laws may contain any and all further provisions which may be proper and suitable, and which the trustees may prescribe for the administration of the Council, the management, the regulation and control of its affairs and property, the election of its officers, and other matters pertaining to the accomplishment of its objects.

TENTH: The Council, subject to said sub-Chapter, shall have power to accept and to hold real and personal property given, devised or bequeathed to it by will or otherwise, by any person whatsoever, or in any way given or transferred to it, provided that, except in cases where the terms of the gift, devise or bequest expressly prescribe, otherwise all of the funds and property of the Council shall, in case of its dissolution, become and be the property of, and vest severally in, the then Cooperating Bodies represented on the Council Board of Trustees, in such amount and in such proportion as said Trustees shall determine, to be used and administered by each of said Cooperating Bodies for the furtherance of its missionary work in Alaska or elsewhere, but subject, in the case of special trust funds, to the trusts in respect thereof.

IN TESTIMONY WHEREOF we have hereunto set our hands and affixed our seals this 10th day of July, 1937.

(Signed) Benjamin L. Myers

Edward D. Kohlstedt

Howell D. Davies

STATE OF ILLINOIS:

SS.

COUNTY OF COOK

On the day and year last above written before me the undersigned Notary Public within and for the State of Illinois, County of Cook, personally appeared Benjamin L. Myers, Edward D. Kohlstedt, and Howell D. Davies all of full age and residents of the United States of America, parties to the foregoing Articles of Incorporation dated July 10, 1937 personally known to me to be the persons who executed said Articles and acknowledged the same to be their respective act and deed.

Given under my hand and seal this 16th day of May, 1938.

(Signed) C. S. Laidman

Notary Public

CERTIFICATE OF INCORPORATION

of

UNITED CHRISTIAN COUNCIL OF ALASKA

We, the undersigned, namely Benjamin L. Myers, Edward D. Kohlstedt and Howell D. Davies, of full age, citizens of the United States of America, desiring to associate ourselves for benevolence, charitable, educational, religious and missionary purposes, as hereinafter provided, under and pursuant to the provisions of the Act of April 18, 1872 of the State of Illinois, hereby CERTIFY as follows:

FIRST: The name or title by which such an association, hereby incorporated (hereinafter referred to as the Council), shall be known in law is "UNITED CHRISTIAN COUNCIL OF ALASKA."

SECOND: The term for which the Council is organized shall be perpetual.

THIRD: The particular business and objects of the Council are to act as the agent of benevolence, charitable, educational, religious and missionary societies and organizations (hereinafter referred to as Cooperating Bodies), desiring to unite and cooperate in rendering Christian services by means of evangelistic, educational, social and medical work among the peoples of Alaska, to carry on such work and to that end to receive and make use of such funds and other property, real and personal, as may be given to it by will or otherwise, or as may be transferred to it by deed, lease agreement or otherwise, by said Cooperating Bodies, or by any other body or person at any time, and from time to time.

File Christian
United Christian
Council of Alaska

FOURTH: The control and management of the affairs and property of the Council shall be vested in the trustees who shall constitute the Council. The number of said trustees for the first year of the Council's existence shall be nine, (subject to enlargement or diminution of their numbers as hereinafter provided). Their names are:

Two (2) William F. Frazier, 287 Fourth Avenue, New York City; N. Y.; Ernest M. Halliday, 287 Fourth Avenue, New York City, N. Y., representing the Congregational-Christian Church (Home Missions Agencies);

Two (2) James W. Witten, 1401 Fairmount Street, Washington, D. C.; Henry C. Strong, The Exeter, Seattle, Washington representing the Metlakatla Christian Mission (William Duncan Estate);

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The signers hereof shall be the first trustees at large and each shall hold office as may be determined at the first regular meeting of the council for one, two and three years respectively, or until their successors are elected.

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Three (3) shall hold office until June 1, 1939, or until their successors are elected as herein-after provided.

Three (3) shall hold office until June 1, 1940, or until their successors are elected as hereinafter provided. All of whom shall be chosen for their respective terms aforesaid at the first regular meeting of the council.

SIXTH: Upon the expiration of the term of office of any of the persons hereinbefore named as trustees representing a Cooperating Body, or their successors (or upon their ceasing to be trustees by reason of death, resignation or otherwise), their successors shall be elected from time to time by the Cooperating Body of which the retiring trustee was a representative, such election to be for a period of three years, or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms; provided, that the said Cooperating Bodies may at any time recall either of the persons representing them on the Council at that time, and may substitute another person as trustee in his place for the unexpired period of his term.

SEVENTH: By a vote of two-thirds of the Trustees of the Council at a regular meeting agreeing thereto and upon compliance with such requirements as said Council may prescribe, any other benevolence, charitable, educational, religious or missionary society or organization, in addition to those above mentioned, may at any time affiliate with the then Cooperating Bodies and be given authority by the said Council to elect two additional trustees for such terms as said Council may determine, and thereafter, upon the expiration of their respective terms (or upon their ceasing to be trustees by reason of death, resignation or otherwise), to elect from time to time their successors for a period of three years (or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms), with power at any time to recall any such trustee and to substitute another person as trustee in his place for the unexpired period of his term.

EIGHTH: If at any time a Cooperating Body shall have signified by one year's written notice its desire no longer to cooperate in the work of the Council, or if the Council shall decide by a two-thirds vote of its members that, because of failure to cooperate in and support the work of the Council or for any other reason, a Cooperating Body (whether one mentioned in Article Fourth or Article Eighth hereof) is no longer entitled to representation on said Council, thereupon said Cooperating Body shall cease to be affiliated in the work of the Council, and the trustees elected by it to said Board shall cease to hold office.

In either case, any and all property rights affected by its withdrawal shall be submitted to the Board of Trustees of the council, whose decision and determination thereof shall be final.

NINTH: The Council may from time to time, make, alter and amend the by-laws which, subject to the provisions herein contained, may designate the place or places for holding meetings, anywhere in the United States of America. Subject to the provisions herein contained, such by-laws may contain any and all further provisions which may be proper and suitable, and which the trustees may prescribe for the administration of the Council, the management, the regulation and control of its affairs and property, the election of its officers, and other matters pertaining to the accomplishment of its objects.

TENTH: The Council, subject to said Sub-Chapter, shall have power to accept and to hold real and personal property given, devised or bequeathed to it by will or otherwise, by any person whatsoever, or in any way given or transferred to it, provided that, except in cases where the terms of the gift, devise, or bequest expressly prescribe, otherwise all of the funds and property of the Council shall, in case of its dissolution, become and be the property of, and vest severally in, the then Cooperating Bodies represented on the Council Board of Trustees, in such amount and in

such proportion as said Trustees shall determine, to be used and administered by each of said Cooperating Bodies for the furtherance of its missionary work in Alaska or elsewhere, but subject, in the case of special trust funds, to the trusts in respect thereof.

IN TESTIMONY WHEREOF we have hereunto set our hands and affixed our seals this _____ day of _____, 1937

STATE OF ILLINOIS:

ss.
COUNTY OF COOK : _____

On the day and year last above written before me the undersigned Notary Public within and for the State of Illinois, County of Cook, personally appeared before me Benjamin L. Myers, Edward D. Kohlstedt, and Howell D. Davies all of full age and residents of the United States of America, parties to the foregoing Certificate of Incorporation dated _____ personally known to me to be the persons who executed said Certificate and acknowledged the same to be their respective act and deed.

Given under my hand and seal this _____ day of _____, 1937.

Notary Public

HOME MISSIONS COUNCIL * COUNCIL OF WOMEN FOR HOME MISSIONS

VOTED: to accept the following recommendations of the Joint Committee on Alaska:

1. That these Councils approve the organization of the United Christian Council of Alaska, recognizing it as a co-operative agency within the limits of the comity agreements approved by the Home Missions Council and the Council of Women for Home Missions, and as an administrative agency in those cases only where it is specifically appointed to such functions by a supporting board or boards; with the understanding that the Home Missions Councils assume no legal responsibility in connection with the United Christian Council as an incorporated body, and with the recommendation to the denominational boards having work in Alaska to give consideration to the desirability of local churches assuming the title of United Christian Church of Alaska.
2. That the publication of a joint educational and promotional leaflet on Alaska be approved.
3. That these Councils approve the organization of the United Protestant Conference of Southwest Alaska; that they recommend the organization of a similar conference in southeastern Alaska, that board secretaries who go to Alaska in the summer of 1939 take steps to organize such a conference; and that in the interest of Christian fellowship and solidarity the Southwest Alaska Conference and the Southeastern Alaska Conference, if and when organized, be asked to co-operate with the United Christian Council of Alaska.
4. That these Home Missions Councils recognize the Southwest Alaska Conference and the proposed Southeastern Alaska Conference as substitutes for the proposed interdenominational Christian conferences in Alaska in 1939.
5. That these Councils request the Bureau of Indian Affairs to take measures to prohibit effectively the purchase and possession of intoxicating liquor by the natives of Alaska, and that the Executive Secretary of the Home Missions Council, with such representatives of the co-operating mission boards as he may select, be authorized to bring this matter to the personal attention of the Secretary of the Interior and of the Commissioner of Indian Affairs, and to convey the solicitude of the Councils on this subject to the Territorial Governor and Legislature.

VOTED: to adopt the report of the Joint Committee on Alaska as a whole.

Dr. Ernest M. Halliday, chairman of the JOINT COMMITTEE ON ALASKA, presented their report.

June 9, 1941

Rev. Dr. Mark A. Dawber
297 Fourth Avenue
New York, N. Y.

Dear Dr. Dawber:

Thank you for sending me the information of June 5th. Unless you want me to return the materials, I shall keep the copies here in my office in my files. If there is any particular inclosure you would like to have returned please let me know.

Cordially yours,

EBK:B

BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE

NEW YORK, N.Y.

DIVISION OF HOME MISSIONS AND
CHURCH EXTENSION

June 19, 1941

Dr. Everett B. King,
156 Fifth Avenue,
New York City, N. Y.

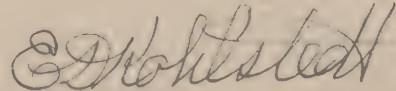
Dr. M. A. Dawber,
297 Fourth Avenue,
New York City, N. Y.

Dear Brethren:

In view of our recent conversation concerning the matter, I thought you might be interested in the enclosed summary of past considerations concerning the "Coordination of Alaska Missions." It is self-explanatory.

With best wishes, I am

Sincerely yours,



Executive Secretary,
Home Missions Section.

EDK/BG
encls.

July 30, 1941

Mr. H. D. Davies, Secretary
Missions Council
Congregational and Christian Churches
19 S. La Salle Street
Chicago, Illinois

Dear Mr. Davies:

Your letter of July 21st addressed to Dr. King has been received during his absence from the office on a field trip.

We shall be glad to bring your letter together with the enclosures to his attention upon his return to the office August 11th.

With reference to your expressed hope that Dr. King will be able to attend the Fifth Annual Meeting of the United Christian Council of Alaska on August 30th, 1941, I regret to say this this will be impossible as Dr. King will be out on the field at that time covering appointments which have been made some time back.

Very sincerely yours,

Secretary to Dr. King

HEW:TTL

ALASKA

FOURTH ANNUAL MEETING OF THE UNITED CHRISTIAN COUNCIL OF ALASKA
Sept. 7, 1940. Room 1527, 19 S. LaSalle St., Chicago, Ill.

1. The meeting was called to order at 10:30 A. M. by the Chairman, Dr. R. L. Myers. Present: Dr. R. L. Myers, Dr. E. D. Kahlstedt, Mr. Francis A. Wright, Mrs. Samuel G. Jennings (representing Mrs. J. H. Stifler), H. D. Davies.
2. The minutes of the 1939 meeting were presented and approved.
3. The treasurer's report was accepted and filed.
4. VOTED to renew the action of last year asking each group to contribute \$10 annually toward the expenses of the Council, beginning January 1, 1940.
5. Report on the Articles of Incorporation by the Secretary. Note: Incorporation was completed Sept. 11, 1940, and Mr. Wm. K. Spaulding of Kotzebue, Alaska, was appointed as "Agent for service of process".
6. Discussion of the question why the Council should not be located in Alaska, as raised by certain Alaska people. It was explained that all denominational Boards operating in Alaska are located in the States, and the government is administered from the States (Washington). Moreover, letters have come from Alaska stating that it is very good to have the administration in the States, for there are often difficulties on the local field. These explanations seemed satisfactory. A home base is needed, with co-operation of the churches in Alaska and the home base likewise.
7. Approval of the United Christian Council of Alaska and the organization of the "United Protestant Council in S. W. Alaska", by the Home Missions Council, was reported by Dr. Kahlstedt. A similar United Protestant Council was recommended by the Home Missions Council, with the suggestion that it join the United Christian Council of Alaska.
8. A visit of denominational representatives to Alaska in latter June or early July 1941 was reported by Dr. Kahlstedt and it was VOTED that the secretary write the Division of Home Missions of the Methodist Church urging Dr. Kahlstedt to go as one member of the Alaska Interdenominational Visiting Group.
9. VOTED that Dr. Everett S. King, chairman of the Home Missions Council's Joint Committee on Alaska, be made an advisory trustee of the United Christian Council.
10. VOTED that the trustees of the class of 1940 be elected trustees of the class of 1941: Mrs. J. H. Stifler, Dr. E. D. Kahlstedt, W. J. Elliott, H. D. Davies.
11. VOTED that the President, Dr. R. L. Myers, Vice-President, Miss Alice S. S. Brinson, and the Secretary-Treasurer, Rev. H. D. Davies, be re-elected for the coming year.
12. VOTED we recommend, through Dr. Kahlstedt, to the Home Missions Council, the publication of a compact leaflet telling about the whole program in Alaska, to take the place of the present booklet, "Gateway".
13. Mr. F. A. Wright reported informally on his visit to Alaska. Very interesting, and pointing to the importance of the work of the United Christian Council.
14. The Secretary reported a conference with Rev. F. C. Schmidt in Berkeley in August. Reports from Alaska indicate Mr. Schmidt's great popularity, that is at Metlakatla.
15. VOTED to continue the consideration of the Alaska Development Committee at the next meeting.
16. Possible new unit. The Friends are waiting to see what other denominations will do before coming into the United Christian Council.
17. VOTED the Secretary secure stationery as soon best in his judgment.
Adjourned.

H. D. Davies, Secretary.

MRS. NORMAN VINCENT PEALE
FIRST VICE PRESIDENT
E. GRAHAM WILSON
SECOND VICE PRESIDENT

GEORGE PITT BEERS
PRESIDENT

MRS. D. BURT SMITH
RECORDING SECRETARY
BETTIE S. BRITTINGHAM
TREASURER

HOME MISSIONS COUNCIL OF NORTH AMERICA

Formerly the Home Missions Council and Council of Women for Home Missions

297 FOURTH AVENUE, NEW YORK, N. Y.

TELEPHONE GRAMERCY 5-3475

THE INTERCHURCH AGENCY OF HOME MISSIONS BOARDS AND SOCIETIES OF TWENTY-THREE DENOMINATIONS

NATIONAL BAPTIST
NORTHERN BAPTIST
CHURCH OF THE BRETHREN
CONGREGATIONAL-CHRISTIAN
DISCIPLES OF CHRIST
PROTESTANT EPISCOPAL
EVANGELICAL
EVANGELICAL AND REFORMED
FRIENDS
UNITED LUTHERAN
AFRICAN METHODIST EPISCOPAL
AFRICAN METHODIST EPISCOPAL ZION
COLORED METHODIST EPISCOPAL
METHODIST
AMERICAN MORAVIAN
PRESBYTERIAN, U.S.A.
PRESBYTERIAN, U.S.
PRESBYTERIAN, CANADA (W.D.)
UNITED PRESBYTERIAN OF NORTH AMERICA
CHRISTIAN REFORMED
REFORMED IN AMERICA
UNITED BRETHREN IN CHRIST
UNITED CHURCH OF CANADA
AMERICAN SUNDAY SCHOOL UNION

EXECUTIVE SECRETARIES
EDITH E. LOWRY
MARK A. DAWBER

June 5, 1941

Miss Alice W. S. Brimson
Mrs. F. C. Reynolds
Dr. G. Pitt Beers
Dr. Zenan M. Corbe
Dr. George A. Niclend
Dr. E. Graham Wilson
and Members of the Committee on Alaska

Dear Friends:

At an informal conference held today of a few members of the Alaska Committee, called for the purpose of considering some specific problems arising out of emergency situations created by the defense program that affected these particular members, the whole question of missionary work in Alaska was again raised. It seemed to this group that met at lunch today that this was an opportune time to discuss the whole question of our cooperative work in Alaska and to see if something vital cannot now be accomplished in the direction of a united Christian work in Alaska.

To this end it was suggested that I should correspond with the various boards involved and with members of the Committee, calling attention to this matter, and asking that you would give consideration to this possibility and communicate at your convenience what would be the attitude of your denomination in regard to facing this matter in a constructive way at an early date. It was further suggested that in the interval of some further consideration it be understood that the various denominations would hold steady in the matter of any extension of their activities, in order that every opportunity might be given to effect either a united church program for Alaska or, failing this, some better understanding and assignment of territory on some basis of cooperation that will be satisfactory to all concerned.

Thanking you for your cooperation in this important matter and awaiting some word from you after you have had time to give consideration to this suggestion, I am

Yours very cordially,

Mark A. Dawber

6/10/41

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
14 BEACON STREET, BOSTON

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES
287 FOURTH AVE., NEW YORK

MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

MID-WEST REGIONAL OFFICE
19 S. LA SALLE STREET, CHICAGO

July 21, 1941

Rev. Everett B. King, D. D.,
156 - 5th Ave.,
New York, N. Y.

My dear Dr. King:

I take pleasure in reporting, though very belatedly,
the following action by the United Christian Council of Alaska, at 19
S. LaSalle St., Chicago, Sept. 7th, 1940:

"VOTED that Dr. Everett B. King, Chairman of the Home
Mission Council's Joint Committee on Alaska, be made
an Advisory Trustee of the United Christian Council
of Alaska."

Enclosed is a copy of the minutes of the Council
of Sept. 7, 1940, and also of the formal notice of the Fifth Annual
Meeting Aug. 30, 1941, at 10 A. M., in Room 1327, 19 S. LaSalle St.,
~~Chicago.~~ Of course we should be greatly pleased to have you present
and we hope that you can arrange to attend.

Sincerely yours,

H. D. Davies

H. D. Davies,
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MISSIONS COUNCIL
19 S. LA SALLE ST.
CHICAGO, ILL.

July 21, 1941

To the Trustees of the United Christian Council of Alaska.

Dear Friends:

This is formal notice of the Fifth Annual Meeting of the Council on Saturday Aug. 30th, 1941, at 10:00 A. M., in Room 1327, at 19 S. LaSalle St., Chicago.

The following is the tentative agenda for the meeting:

1. Call to order by the Chairman, Dr. S. L. Myers
2. Prayer
3. Minutes of the meeting of Sept. 7, 1940, by the Secretary
4. Treasurer's report
5. Report of the completion of incorporation. The Secretary
6. Election of trustees to succeed those whose terms end in 1941
7. Election of officers
8. Report by Dr. Kohlstedt of his recent visit to Alaska
9. Report by Dr. Kohlstedt concerning the leaflet we recommended that the Home Missions Council publish about the whale program in Alaska
10. Report concerning the Alaska Development Committee.
11. Possible new units in the United Christian Council of Alaska

If any of the trustees will be available for speaking in Chicago Area churches on Sunday Aug. 31st, the secretary will appreciate being advised so that he can make any possible arrangements. There are doubtless churches that would be glad to hear something about Alaska.

Enclosed is a copy of the minutes of the Annual Meeting held Sept. 7, 1940.

Word from each trustee as to expectation of attendance at the forthcoming meeting of Aug. 30th will be appreciated.

Sincerely yours,

H. D. Davis, Sec.-Treas.

August 9, 1941

Mr. H.D. Davies
Secretary, Missions Council
Congregational and Christian Churches
19 South La Salle Street
Chicago, Illinois

Dear Mr. Davies:

Thank you for notifying me that I have been made an Advisory Trustee of the United Christian Council of Alaska. I hope I can be of some service on the Council.

Cordially yours,

EBK:DDH

ALASKA

